

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLESIASTICAL AFFAIRS:	
Stealthy Encroachments of the Clergy	580
THE SHAFTESBURY DECLARATIONS:	
Evangelical Continental Society	591
Ragged Church and Chapel Union	591
Field-lane Institution	592
Parliamentary Summary	592
Epitome of News	593
Foreign Miscellany	595
LEADING ARTICLES:	
Summary	596
Smothered by Diplomacy	596
The New French Political Gospel	596
Races and Racing	597
How it Strikes a Stranger	597
The International Exhibition	598
Mr. Isaac Holden and his Conservative Critics	599
CORRESPONDENCE:	
The Manchester Conference	599
The Education Problem	600
The Indian Ecclesiastical Establishment	601
Miscellaneous	602

Ecclesiastical Affairs.

STEALTHY ENCROACHMENTS OF THE CLERGY.

A SHORT but sharp discussion immediately following the third reading of the Ballot Bill on Thursday night in the House of Commons, and afterwards repeated on Monday, claims some notice. It related to a bill for amending the Act of Uniformity, which had been sent down from the House of Lords, and which Mr. Gladstone, with all the ardour of ecclesiastical fraternity, took under his special management. The substance of the bill is innocent enough. It enables the clergy of the Church of England, under certain supervision, to shorten the liturgical services which are read on week-days, and gives them authority, with the assent of the bishop of the diocese, to use such and such portions of the Book of Common Prayer in their daily ministrations, without being under legal obligation to use other portions which make the service too extended. It seems to us that nothing would have been easier than to effect this change, on the understanding that the spiritual need of the Church made it expedient. Who may be responsible for the guidance of legislation in these questions—whether the Archbishop of Canterbury, or the Prime Minister, or both—we cannot ascertain, but there would appear to be behind what is presented for public approval the will of some authority or other which represents, to a very suspicious extent, clerical views and aspirations. It was quite possible, as we have intimated, to secure the end aimed at by the Uniformity Act Amendment Bill without serious opposition. But this did not content the shadowy sacerdotal authority to which the Prime Minister appears anxious to subject the nation. Of late, he has assumed to be the mouthpiece in Parliament of the clerical body. Individually, he admits its pretensions, and sympathises with the sentiments by which, in the main, it is moved, and we must say, as we have said before, that he exercises a more potent influence in support of clerical retro-action than any statesman of the present age.

Mr. Gladstone is by preference, if we may so say, a favourer of priestly pretensions. He never seems to be more at home than when he is engaged in advancing, we will not say the true interests, but the arrogant assumptions of the clergy. He seems to have been fitted for an ecclesiastical age. He has a credulous mind. He rejoices in believing. There is nothing

sceptical in his tendencies. He is governed by his sentiments far more than by his logic, and, in reference to spiritual matters, he appears to regard himself as under obligation to accept without question whatever the Church, in a Catholic sense, has bidden him accept. He is not an Erastian. He does not attach supreme importance to the maintenance of that relationship between the Church and the State which the Archbishop of Canterbury, for instance, or his friend the Dean of Westminster, would attach to it. His views, in one sense, are more lofty and more Scriptural than those of either of the ecclesiastics we have mentioned. In fact, he, though not a priest, believes in the priesthood; which, we suspect, neither of them do, although sustaining the responsibilities of the priestly office. Hence, he is more closely to be watched than they, for he is more conscientiously intent than they upon giving expression in legislative acts to professional notions of clerical dignity.

On Thursday night last, the tone and spirit of Mr. Gladstone's speech in support of the Uniformity Act Amendment Bill were striking beyond all former examples. He seemed to forget that England is a country in which a great variety of religious opinion and faith prevails. He spoke in true mediæval style. He ignored all spiritual instrumentality but that which came of the devotions of the clergy. He complained that any obstacle should be thrown in the way of the clerical body in their desire to effect an improvement in the daily services at which they minister. All this, however, was really beside the mark, and tended rather to excite the contemptuous indignation of those who sat behind him. Daily services in the Church may be a very good thing. Shortened services, if they are to be daily, may be most desirable. But neither the one nor the other necessitates the introduction into the preamble of a bill of words which were evidently intended to assert in principle the right of the clergy, assembled in Convocation, to initiate legislative measures for such a purpose. The passages introduced into the bill in question were intended, in our belief, for no other purpose whatever than that of insidiously affirming for the clerical body a right which never has belonged to them since the Reformation; and we fear that Mr. Gladstone honestly intended, if possible, to help them to that right. Happily, the laity of the Church of England are not disposed to follow his lead in regard to this matter. The offensive words were struck out; and on Monday night, or, perhaps we should be more correct in saying, on Tuesday morning, after a second discussion similar in tone and purpose to the first, the bill was read a third time and passed.

It must be tolerably clear by this time that Church reform by means of statutory legislation, is a process of such difficulty, that it will be impossible to make it available for any but the most innocent changes. Even Mr. Gladstone was driven to confess in the course of the last of the debates referred to, that "the less Her Majesty's Government meddled in Church matters the better." Nay, he went beyond this, and said that "the less the House had of this ecclesiastical legislation the better." We are delighted to think that his experience has brought him to the same practical conclusion we have long held. There is but one process by which the Church can be successfully

adapted to the wants of its members, and that process consists of disestablishment. So long as the Church of England remains a Church "established by law," so long will every step she takes towards improving her services, be hampered by difficulties, both within and without the range of her authority and influence.

THE SHAFTESBURY DECLARATIONS.

THE promotion of reform by means of manifestoes is a cheap and easy mode of agitation, which unites many advantages, always excepting that of effectiveness. It is much more convenient to sign a declaration than to face opponents in a public meeting or in open discussion. Besides, in order to secure the largest number of signatures, the manifesto is usually so watered down as to mean nothing in particular, so that the signatories obtain a certain amount of credit with their party, without committing themselves to any serious responsibility. This mode of agitation is becoming increasingly fashionable; perhaps in part because of the natural alarm excited by recent rowdyism in public meetings. It is much more comfortable in all respects to see one's name printed at the tail of a declaration, than to appear in the list of wounded or maimed in a controversial battle at which the reporters' tables have been smashed, and the platform stormed by a militant mob. Be that as it may, no sooner have we commented upon the well-meant but ill-advised manifesto which is to rescue the Bible from such truculent enemies of religion as Mr. R. W. Dale and Dr. Raleigh, than our attention is called to two declarations with which the highly respectable name of Lord Shaftesbury is prominently connected; the one of which would apply to the Athanasian Creed the lazy statesman's expedient of permissive legislation; while the other more ambitiously submits a general scheme of Church reform, which, as the *Record* naïvely confesses, is mainly intended "for the defence of the fabric of the Establishment." As the shorter declaration is included in a sub-section of the larger and more ambitious, we may conveniently confine our present remarks to the latter.

We have been pretty well accustomed during the last twenty years to *pronunciamientos* of one sort or another issued by the Low Church party, and illustrating the agonies of conscience at the expense of which they sustain on their devoted shoulders "the fabric of the Establishment." We have an impression that the "Church Reform Association" and "The Liturgical Revision Society" are still in existence, though for any practical results they might as well be defunct. Familiarity, therefore, might well breed contempt for the sort of manifesto just issued, were we not preserved from such indifference by our unfeigned respect for many of the names, at present upwards of a hundred, appended to the document in question. Indeed the effort represented by this declaration differs in many respects from previous attempts of the kind, and especially in the desire, more plausibly than boldly exhibited, to unite more than one of the Episcopalian sects in the movement. But to attain this, not only are the proposals diluted into insignificance, except where they are absurdly impossible; but portions of the document are left in gross inconsistency with others, apparently with the intention of multiplying adherents by leaving the different sections of the Church to select such of the conflicting proposals as fall in with their special views; a permission of which several representative men have been not slow to avail themselves. Thus Dean McNeile takes exception to five subsections—that is, to the proposal concerning the Athanasian Creed; also to "the provision of some mode whereby the laity of a parish or congregation may exercise a voice in the introduction, within the law, of changes in their Church service, and may enjoy facilities for taking further part in the local ad-

ministration and spiritual work of the Church"; he further objects to the clauses affecting the existing system of Church patronage, the reform of the cathedral system, the subdivision of the largest dioceses, and a substitute for the "*Act of Toleration*." On the other hand, Mr. George Banbury would "prefer the Athanasian Creed being omitted altogether; and the vicar of All Saints', Northampton, cannot tolerate the *damnatory* clauses even permissively, and signs the document without prejudice to his advocacy of further reform. These are only specimens of the apparently irreconcileable views which are represented amongst the comparatively small number of signatures secured up to the present date. And we may fairly question whether it will not exceed the virtue even of Lord Shaftesbury's bland persuasiveness, to obtain an harmonious result from discordant elements like these. We knew well enough before, that there were many clergymen and laymen all desperately bent upon doing something in the way of Church reform, each confident in his own special device for saving the "fabric of the Establishment"; but there is only one fabric we remember which ever was surrounded by such discordant builders, and what became of that is matter of Biblical history.

We do not wonder at these partial adhesions. What astonishes us is that any men, after a University education, which, if it facilitated the swallowing of formulas, may at least be supposed to have given the elements of logic, should be found capable of deliberately signing their names to mutually contradictory propositions. In one breath they are made to say that "they would not be parties to any changes calculated to affect directly or indirectly the dogmatic teaching of the Church"; and in the next they signify their readiness to absolve clergymen from the compulsory use of a creed, which for centuries has been regarded as the most complete and emphatic enunciation of the doctrine of the Trinity to be found within the covers of the Prayer-book. Now the Athanasian Creed either has, or has not, hitherto formed part of "the dogmatic teaching of the Church," submission to which was a condition for clerical orders. Will any of the signatories of this declaration be bold enough to take the negative side of the alternative? And if not, how can they reconcile it with common sense to deny that the proposed alteration "affects" even "indirectly the dogmatic teaching of the Church"? Besides, they themselves insist that the creed should retain its place in the Prayer-book "as an invaluable embodiment of the Catholic faith, which may be proved by most certain warrants of Holy Scripture." There is no exception made here of the *damnatory* clauses. The signatories of the whole declaration must therefore necessarily be of opinion that "whosoever will be saved, before all things it is necessary that he hold the Catholic faith; which faith, except every one do keep whole and undefiled, without doubt, he shall perish everlasting." And yet at the same time they acknowledge themselves afraid to stand by their colours, or to insist on the public recital of a creed, apart from the reception of which every one, bad, good, or indifferent, will without doubt perish everlasting. What explanation can be offered but this, that there is an object dearer than the salvation of souls, and that is the saving of the "fabric of the Establishment"?

Again, in the preamble we are informed that "the undersigned recognising the urgent necessity of combining in defence of the Church Establishment, and being deeply convinced that the maintenance of her ecclesiastical and parochial system is alike the duty of the State and conducive to the highest interests of the people, think it desirable to set forth the bases on which they are prepared to co-operate with fellow Churchmen for these important objects." Now the common meaning of the phrase we have italicised is "the Church as by law established," including of course its formally hierarchical, and its actually Erastian government. But since "the bases" on which these gentlemen are "prepared to co-operate with fellow Churchmen," involve "increased liberty" to one party and the exclusion of the pet services of another; since they include nothing short of an ecclesiastical, and indeed political revolution, by the admission of the laity to Convocation, which we suppose would henceforward relieve Parliament of its ecclesiastical functions; and since, farther, these bases involve the amendment of Church patronage, of course by compensating its holders at the expense of the taxpayers, we cannot but feel that the professions of the preamble are either excessively modest, or singularly cunning in their sacrifice of consistency to plausibility.

Truly this document needed the explanation given at the end that it is adapted to "the present peculiar circumstances of the Church of

England." Peculiar indeed! While the Evangelicals are unable to make up their minds whether they do or do not believe the Athanasian Creed, and while they feebly propose, as a concession to freedom, to set up two new sects, as the *Spectator* puts it, of "damnatory" and "undamnatory" clergymen; while others have so obfuscated their minds upon the meaning of plain English, that they talk, like one signatory to this document, of distinct threats of everlasting perdition as "*so-called* damnatory clauses"; while Broad Churchmen prophesy smooth things about the spirit of the age, whose first demand, they know as well as we do, is disestablishment; the highest ecclesiastical court of the country is supposed by many to be debating how to frame a judgment which shall decide that the Real Presence both is, and is not, a dogma of the Church of England. And while this declaration is intended to manifest the power of union in defence of "the fabric of the Establishment," we learn by a correspondence published in a Liverpool paper, that the so-called Evangelical clergy of that town refuse even to take part in the same prayer-meeting with fellow-clergymen of a different school. So great, it seems, was their holy horror of men with whom they would join heart and hand, or rather tooth and nail, in defence of Church endowments, that though a clergyman suspected of Ritualism had been by mistake invited to take his part during "ten days of united prayer for the outpouring of the Holy Spirit," and with truly Catholic feeling had accepted the invitation; yet, when the mistake was discovered, he was immediately informed in unctuous phraseology that his co-operation could not be accepted by the "brethren," who had "taken counsel on this subject." That there are many good men, godly men, great men who adorn nominally the Establishment, though more really the Universal Church, we have always been ready to acknowledge. But an institution which is so incongruous in its elements, so inconsistent in its utterances, so ready to play fast and loose with principle where wealth and *prestige* are involved, so utterly defiant of common sense in its projects for self-reform, must be amongst those things which are decaying, waxing old, and ready to vanish away.

ECCLESIASTICAL NOTES.

THE proceedings of the different Presbyterian bodies in Scotland have not attracted so much attention in England as they unquestionably deserve. A Scotch minister recently said that the English people were "too provincial"; and although we may smile at the remark, especially as coming from a Scotchman, the charge is quite true. The three Scotch Synods and Assemblies have been for some time past debating really national questions—so far, that is to say, as Scotland is concerned. The Synod of the United Presbyterian Church, for instance, discussed amongst other subjects the questions of national education and disestablishment. Upon the former question Mr. Hutton, of Paisley, divided the synod upon the point of the severance of religious from secular education, and secured, by his motion, a most instructive debate. Mr. Hutton, supported by Dr. Edmond, demanded that the local boards proposed to be established under the Scotch Education Bill should have no power to introduce religious instruction into the schools in any manner; and it is a remarkable fact, and most significant of the growth of opinion in Scotland, that Mr. Hutton found 125 supporters. The synod pronounced more decisively upon the Establishment question, unanimously agreeing, at the instance of Professor McMichael, of Dunfermline, that the time was come to demand the immediate disestablishment of the Church of Scotland; while Mr. Hutton secured, in the same debate, the appointment of a committee to watch the question. Those who know the power of the United Presbyterian Church in Scotland will know the great value to be attached to this decision.

The Free and Established Assemblies are now sitting. The former pronounced on Friday last, for the first time in its history, on the Establishment question. The question came up on the motion of Dr. Wilson, who presented an overture from the Free Presbytery of Ayr, which, after describing some facts connected with the Establishment, concluded in the following language—

It is hereby overture to the venerable the General Assembly, to take this whole subject into immediate and earnest consideration, to adopt such measures as may be expedient or necessary in regard to this or any other attempt to rehabilitate, by legislative authority, the existing Church Establishment; and further, to consider whether the question forced upon us by the circumstances alluded to, be or be not now the propriety

of continuing in Scotland a Church Establishment which has ceased to represent the mind of the nation, which is no longer necessary for its religious instruction, and whose existence as an Establishment forms the chief obstacle to the religious unity of the great mass of the Scottish people; or to do otherwise as to the Assembly may seem meet.

The debate following this overture embraced the whole range of the Establishment question, not only as regards Scotland but as regards England, and, considering that it is the first occasion upon which the subject has been brought up in the Free Church Assembly, it is perhaps impossible to attach too much importance to it. Mr. Cowan, of Troon, supported the overture, in a speech against Establishments in general, and was followed by Dr. Begg, on the Conservative side, who moved a resolution against Erastianism, but in favour of the principles of an Establishment, stating, in the course of an able speech, that Free Churchmen were not yet Voluntaries in theory. Then an amendment was moved to do away with the Patronage Act of Queen Anne, upon which Dr. Rainy, who has earned such applause by his reply to Dean Stanley, moved the following resolution, which we think well to record in full,—

The General Assembly, considering that proposals for an alteration of the law of patronage have for some time been promoted by the General Assembly of the Established Church, and that some such change has been represented in various quarters as fitted to reconcile and unite the Free Church to the Church now established, resolve—(1.) That the proposals understood to be made on the part of the Established Church with a view to the alteration of the law of patronage, do not affect the grounds of separation which rendered the disruption necessary, and are not fitted to bring about a reunion of Scottish Presbyterians. Further, the General Assembly think fit to declare that the ground of the protest of this Church against the present Establishment, is not merely Erastian interference on the part of the State, or submission to such interference on the part of the Church now established, but also and chiefly as set forth in the protest of 1843, that the conditions of the Establishment in Scotland, and therefore its constitution, have been "recognised and fixed" to be Erastian. And they declare that no practicable readjustment of the Establishment has been proposed which could be countenanced by this Church, in consistency with the great principles which she is pledged to maintain, or with safety to the interests for which she is bound to care. (2.) That this Church has hitherto refrained from promoting any public agitation directed against the Established Church. But yet the Assembly is satisfied that questions bearing on the future relations between Church and State in Scotland, if once raised, must be determined, not according to the wishes of the courts and people of the Established Church, but in a manner conducive to the religious well-being of the nation; and to the peace and harmony of the Evangelical Churches. (3.) The General Assembly to appoint a committee to watch over the subject referred to in the overtures, and to take steps to represent in proper quarters the views expressed in these resolutions.

This resolution, while condemning the action of the Established Church in relation to patronage, decides that the disestablishment question is national, and must be settled with a view to national interests, while it also appoints a special committee to watch it. Dr. Rainy supported his resolution in an admirable speech, and on a division it was carried by 322 to 84 votes, against the Conservative motion of Dr. Begg. Who, a few years ago, would have prophesied this?

The question has also come up in the General Assembly of the Established Church. This assembly has decided, by a large majority, in favour of the legislative enactment of religious instruction in public schools "according to the use and wont of Scotland," which includes, of course, the Shorter Catechism of the Westminster Assembly. But the General Assembly has also passed a resolution in favour of Christian union with other denominations, in the course of the debate of which the whole question of the Establishment came up for discussion. The same question was at the front on Saturday last, in connection with a report of Dr. Tulloch on the Established Church in the Highlands. A deputation had recently visited the Highlands to report on the state of the Church of Scotland there, and it was resolved to give increased support to the ministers. They need it, for the people of the Highlands will have little or nothing to do with them. We do not know the statistics that have just been collected, for they are not published, but the report states, naturally enough, that there are many features in the state of the "Church" in the Highlands which cause great anxiety, and that "parliamentary churches" no longer occupy "the best position." Considering that, as is well known, the attendance at these parliamentary churches, as they are honestly called, is very little more than *nil*, this is a mild way of stating the matter. But the subject brought up the whole question of the Establishment in the Highlands, and, notwithstanding the miserable minority that it is in, it was agreed to support it as the only "national security" for a regular and stated ministry—that ministry being, at the same

time, utterly superfluous. It is the case of the Church of Ireland over again in its worst features.

Leaving Scotland now, we come to some of the difficulties of the Establishment in England. Canon Ryle is bravely facing one of these, viz., the reform of Convocation. Mr. Hobart Seymour, in the *Record*, having expressed his opinion that reform would be a very perilous experiment, and might end in the stamping out of the Evangelical party, Canon Ryle replies that no doubt the Evangelical party is in a minority, but that if it had only fifty representatives in a House of 250 he should not despair. He attaches also great importance to the presence of the laity, and considers that even a reformed Convocation would possess very little power as long as the Church is connected with the State. In the event of disestablishment Canon Ryle says:—

What a reformed Convocation might do if the Church of England were disestablished, is a totally different question, and one into which it is useless at present to enter. Yet even then it is not so clear to me that the Church of England would go to pieces as some of my brethren seem to think. Most probably no vote of Convocation on matters affecting the doctrinal standards of our Church would have any binding power, unless carried by a clear majority of two-thirds of each of the three orders, viz.—bishops, clergy, and laity. Now, is it quite certain that in the free convention of a Free Church of England, two-thirds of the bishops, and two-thirds of the clerical proctors, and two-thirds of the lay proctors would deliberately pass any vote which would drive the whole Evangelical body out of the Church's pale? Let those believe it that will; I for one shall not believe it till I see it. The loss of 3,000 or 4,000 active clergymen, and, probably, two or three million of the laity, would be a loss that the Disestablished Church could not survive. I think the "Free Convocation" would hardly dare to risk it.

How familiar to the minds of Churchmen the idea of disestablishment is getting to be!

The Wesleyan newspapers record another instance of Church intolerance in connection with their denomination. The particulars are contained in a letter from Mr. Talbot, of Yeovil, to the *Western Gazette*, which mentions the circumstances connected with the interdiction of a site for a Methodist chapel in the village of Stoford. The facts are as follows:—

There is no place of worship in the village of Stoford, containing about 300 inhabitants. The Wesleyans, however, have held religious services in a house, kindly lent for the purpose, for the last thirty years. For some time past, the need of larger and more suitable accommodation has been deeply felt; and the offer of Mr. Field, a resident in the village, and a member of the Baptist congregation in Yeovil, to give a piece of freehold land for the erection of a chapel, was therefore gladly embraced. The fact of this offer soon reached the ears of Captain Messiter, who at once sent for Mr. Field, as one of his tenants, and, in the course of conversation, gave him to understand that, if he did not withdraw his offer, he must abide the consequences. In due time, however, the trees on the land were felled, when Capt. Messiter, finding that his threats had not produced the effect he anticipated, at once despatched a messenger to Mr. Field, and also to Mr. Score, another of his tenants, who has rented his present farm for the last thirty years. Mr. Score is widely and universally respected, and is a staunch Wesleyan, worshipping at the Yeovil Chapel, two miles off. The messenger was to inform them both that, if they persisted in promoting the erection of the chapel in his parish, the captain would give them both notice to quit. They both returned the respectful answer that they regretted the course the squire had adopted, but that, setting aside the important question of the urgent necessity for some place of worship in the village, they could not, on the ground of conscience, recall their action in the matter. This was on the Saturday. On the following Monday they both received written notices to quit—Mr. Score, who, though he had occupied his farm for thirty years, had never before heard one word of complaint; and Mr. Field, who, though not a Wesleyan, and with no intention of worshipping with the Wesleyans when the chapel should be built, yet, with the courage of an Englishman, would not, at the mere bidding of intolerance, violate a promise he had given in the cause of God. These are the unvarnished facts, and they speak for themselves.

The meaning of this is that if people will not worship according to the order of the Establishment, they shall not worship at all—nor, indeed, shall they be allowed habitations in which to live. Yet how should this occur amongst a people who constantly proclaim that they are "not Dissenters"? Why could not Captain Messiter see the difference between Wesleyan and other schismatics?

In common with the same body we are glad to record an expression of gratification which, if tardy, is welcome, in connection with the abolition of University Tests. Speaking at the Methodist Conference in the United States, the Rev. Luke H. Wiseman said,—

One matter may deserve notice in regard to the higher education of the country. Until quite recently the great Universities of Oxford and Cambridge were closed to all applicants except those who conformed to the Church of England; now we are happy to say that this restriction has been repealed, and that unjust and oppressive state of things has passed away. The great question of religious equality has been advanced by this one step, and now persons of all denominations can go to our national Universities of Oxford and Cambridge, and be eligible to the emoluments and honours in them.

Already a goodly band of Methodist young men have taken advantage of the change, and I am happy to say that any of our Methodist youth who conduct themselves with propriety seem to labour under no disadvantage whatever because not connected with the Church of England.

The Wesleyans may be "happy" to record this, and to allude—three thousand miles off—to "the great question of religious equality," but as a body, they did nothing to secure the abolition of tests, and are doing nothing to advance "religious equality."

MR. MIALL'S MOTION.

THE junior member for Bradford has at length secured an evening for the discussion of his resolution relative to the revenues of the Established Church of England. It was last night postponed to Tuesday, July 2nd. The motion stands first on the Order Book, and we believe it is the intention of Mr. Miall to persevere with it on that occasion. As the Commons will, by the resolution adopted on Monday night, sit from two to seven o'clock on Tuesdays for the remainder of the session, in order to expedite Government business, the motion referred to will not come on before nine o'clock, the customary hour for resuming the sitting on those days.

THE DISESTABLISHMENT MOVEMENT.

GREAT MEETING IN ROSENDALE.

Notwithstanding the adverse conditions that surrounded the Liberation meeting held in Rawtenstall, in the valley of Rossendale, Lancashire, on May 13, when the proceedings were broken up in the disgraceful manner we recently reported, the friends of the Liberation movement were not to be deterred from advocating their principles. The conduct of the roughs who were hired to break up the late meeting by the leaders of the Orange party, provoked universal condemnation, and Mr. T. Hayle Whitehead, a gentleman of influence and position in the neighbourhood, offered, if another meeting was arranged, both to preside at it, and to guarantee the expenses. Under these circumstances, the services of the Rev. Charles Williams were again obtained to complete the lecture on "Church Property." Some anxiety was felt as to the result, but steps were taken by which the disturbers of the peace have been, for a time at least, effectually silenced. The magistrates have consulted together and issued a notice stating that any person found disturbing the meeting shall be taken into custody; and, after this a placard, in orthodox blue ink and bearing the signature of the chairman of the Rossendale Union of Conservative Associations, was posted about the district, stating that they did not intend "to take any part in the meeting"—a proclamation, says the *Bury Times*, which looks suspiciously like an admission that these associations supplied the previous meeting with its chief brawlers and disturbers. The action of the magistrates had a salutary effect. There were in readiness about the Co-operative Hall no fewer than forty police-serjeants and constables, but fortunately their services were not required to the slightest extent. The meeting was the most enthusiastic held in the town for some years back. The large hall, which is estimated to hold 1,600, was crammed full, and there were not seats enough for all who attended and waited during the delivery of the lecture. The audience was composed entirely of working men. The chair was taken by Thomas Hayle Whitehead, Esq., who was supported by G. J. B. Whitehead, Esq., J. P., Laurence Whittaker, Esq., J. P., J. Whittaker, Esq., George Whittaker, Esq., J. O. Whitehead, Esq., H. Cunliffe, Esq., T. Lindsay, Esq., the Revs. S. F. Williams (Newchurch), D. Davies (Bacup), J. Robinson and Buckley (Rawtenstall), D. George (Lumb); Messrs. J. Perkins, W. B. Lymne, George Bridge, James Mills, O. Stradling, J. Fielden, &c., &c.

The CHAIRMAN said he had come that evening in a great measure because he believed in the right of public meeting. (Hear, hear.) The scenes which they had lately witnessed, and particularly on the last occasion, when his respected friend, Mr. Williams, delivered his lecture, were a disgrace to the neighbourhood. That meeting, however, showed that Rawtenstall was not filled with roughs and drunken rabble, and he was sure they would redeem the town from the disgrace which a noisy band had brought upon it. (Cheers.)

The Rev. CHARLES WILLIAMS, on rising to deliver his lecture was loudly cheered. He briefly recapitulated the arguments he had advanced on the last occasion. The lecture had then been brought to a premature conclusion; but it would never do to leave the work half done. (Cheers.) Mr. Williams then dealt with the question of tithes, which, he contended, were worth seventy-five millions, and were a tax imposed by the State, and devoted to the support of the clergy of the Established Church. He agreed with his opponents that tithes were originally paid voluntarily; but that was not the case now. Tithe was now a compulsory exaction, made not by an ecclesiastical decree, but by a civil statute, and as the State had passed that statute, so it had a right to alter or annul it at pleasure. (Applause.) They were sometimes told

that in the eighth and ninth centuries tithes were given in perpetuity as a legacy. He asked for the will to be produced, but they didn't, and a good reason why—they couldn't. (Applause.) Mr. Touchstone some time ago supposed the case of the great-great-grandfather leaving ten cottages to his heirs, burdened with the condition that the rent of one of them should in perpetuity be paid towards the support of an hospital, and asked would it not be mean for the possessor to complain of his ancestor's bequest, and wish to retain the rent of the tenth cottage. Mr. Touchstone held that property left to a Church ought to be as sacred as that left to an hospital, and then very innocently remarked, "Was the Church to be robbed of it because there was no record of the gift?" (Laughter and applause.) The "claimant" might as well put in such a plea and say, "Gentlemen, will you rob me of all these estates simply because I cannot prove my title to them?" (Applause.) Mr. Touchstone was a claimant who was conscious he had no case, and if there was no case there ought to be a non-suit. (Cheers.) He was speaking of "Church" property; but could anyone tell what the Church was? Churches were called parochial churches, and were the property of the entire parish. Mr. Touchstone had gone up and down Accrington, saying that the parish church of Accrington was bought by the reformers, and, consequently, was not the parish church, but the church of the congregation worshipping there. On referring to history, he found that in the reign of Edward VI., the seventh year of his reign, Mr. Robert Sherburne and other commissioners of chantries sold to the inhabitants the chapel of Accrington, to be continued as a place of divine service. The present vicar, the Rev. John Rogers, contended for the parochial as distinguished from the private or denominational character of the Church, and his view was the same as that of all lawyers—that parish churches did not belong to the few who worshipped in them, but to the entire parish. The Rev. T. T. Berger made it out that the State was the trustee of the Church; and with reference to the Manchester Cathedral, he said an act had been passed reserving it for the Church in Manchester, and the clergy were paid out of that property. He (Mr. Williams) had the curiosity to go to the history of the design of the Collegiate Church at Manchester, and he found that in the fourteenth century Lord De Wahl convened the parishioners by the sound of the bell, and proposed that a collegiate establishment, consisting of a warden and his fellows, should be founded and endowed with the existing rectories. If the parishioners approved, and a charter could be obtained, he engaged to erect buildings, and secure more buildings, so that the parishioners of Manchester really were owners of that Collegiate Church. If the State were a trustee, by whom was the appointment made? He never knew a trustee make his own trust; it was made for him. (Applause.) He durst say some of them would in their simplicity imagine that a communicant of the Church of England was a person who had been baptized there, or partook of the Lord's Supper. No such thing. The legality of the payment of Easter dues had been tested at Accrington, and a judge decided that all persons, male and female, above the age of fifteen were communicants. (Laughter.) When their opponents said that the Church belonged to the communicants, he could not wish for a wider definition. (Applause.) He contended that the property of the Church should no longer be devoted to a sect, but to the nation. Some of them were in favour of the policy of the Liberation Society, because of the Romish tendency of the Church. Monsignor Capel said that the Ritualists were the imitators of Rome. The *Church Times*, the organ of the Ritualist party, on this point said: "The very rev. dean took a great deal of unnecessary trouble, because as a matter of fact the sacraments which the Church of England receives are not imitations of the Roman Catholic Church, but the very same. The definitions of the prayer-book may be a little different in language, but they come to the same thing." (Sensation.) He did not advocate the disestablishment on that ground, but on the broad principle of religious equality. (Cheers.)

At the conclusion of the lecture, which the *Bacup Times* describes as eloquent and exhaustive, a vote of thanks to the lecturer, approving of his opinions on the question of disestablishment and disendowment, was passed unanimously, and thanks to the chairman closed the meeting.

The meeting is reported in the Manchester papers, and to the length of five and six columns in the *Bacup Times*, *Bury Times*, *Preston Guardian*, and *Bury Guardian*, while the *Bacup News* (Church and Conservative organ) despatches the lecture in thirty lines. The *Bury Times* has an article in commendation of the meeting, in the course of which it says that the "enthusiastic and crowded audience could not but admire the able and argumentative manner in which he (the lecturer) dealt with his subject, which, despite the rough treatment he had previously received, was singularly free from bitterness or personalities." The *Bacup Times* begins an able editorial thus:

The large and enthusiastic meeting at Rawtenstall on Wednesday night is entitled to the distinction of a demonstration. It was the most considerable gathering that has been witnessed for years in this district. In numbers it was equal to any assembly at election times. It was attentive, orderly, peaceful. It followed the lecture closely. Not a point failed. Not a hit missed appreciation. What is more, not an argument escaped observation. The logical conclusions, based upon the facts stated, went home and told. Mr. Williams spent his strength in vain, for it was evident at an early

stage of the meeting that the audience had the listening mind. Throughout the evening there was no abatement of the interest—no sign among the sixteen hundred present other than that of determination to hear the statements and opinions expressed, and carry them away for research and pondering; and when the vast audience quietly dispersed it was the unanimous testimony that the lecture had been marked by courtesy towards opponents, fairness in representing the position of Establishment defenders, richness of fact, argument, and points, and that the meeting was a great success.

We may add that since the first of this series of four meetings held at Newchurch in March last, the most wide-spread interest has been manifested in the subject; the weekly issues of the local papers have been full of correspondence on both sides; and, in the presence of these facts, the Church party admit that the policy of their leaders has been of great assistance to the Liberation movement.

LECTURE AT MACCLESFIELD.

On Monday last week Mr. J. O. Nicholson, of Macclesfield, delivered, in reply mainly to Mr. Croston, a lecture on the "True Designs of the Liberation Society." Mr. Councillor White presided, supported by the Revs. G. J. Allen, J. Hankinson (Leek), and J. Truscott; Alderman J. Wright; Councillors M. Taylor, J. Taylor, and W. Frost; and Messrs. B. Fawker, T. Ardern, G. H. Corbishley, and several other leading Liberals. The Chairman having stated that the object of the lecture was to remove some misrepresentations as to the designs and objects of the Liberation Society, Mr. Nicholson, who was received with prolonged cheering, proceeded to deliver his lecture, which was of a most elaborate character, dealing with the relative histories of Nonconformity and the State Church, then with the assertions that had been made with respect to the Liberation movement, and afterwards with the Church property question and the condition of the Church. The extremely comprehensive character of the lecture may be gathered from this statement of its leading purposes. At the close a hearty vote of thanks was passed to Mr. Nicholson. The lecture fills five columns of the Conservative local organ, the *Macclesfield Advertiser*.

YOUNG MEN'S CONFERENCE AT SHEFFIELD.

An important conference of young men was held in Sheffield on Tuesday evening, May 28. It was arranged for by the local committee of the Liberation Society, the object being to give information respecting the present position of the anti-State Church movement, and to interest young men in the work of the society. The Nether Schoolroom—which is one of the largest in the town—was full to overflowing, there being young men present from all the Dissenting bodies. Parkgate, which is seven miles distant, and where there has recently been a good deal of excitement on Church and State questions, sent a contingent of fifty young men.

Mr. Councillor Langley presided, and opened the meeting with an earnest speech, in which he exhorted young men to prepare themselves for taking an intelligent part in the coming struggle. Mr. J. Carvell Williams, secretary to the Liberation Society, then addressed the meeting at length. He explained what the society did not want, and showed how ridiculous were the things sometimes affirmed of them. He denied that the society desired to sell the parish churches and cathedrals, or to convert them into music-halls or gin-palaces; but added that a bill was then before Parliament authorising the sale of a Protestant church to the Roman Catholics. That bill, however, was brought in by members of the Church of England, and had the sanction of one of its bishops. Mr. Williams then described what the society really wanted and the principles on which its action was based, and his remarks evoked the most enthusiastic applause. The meeting was then thrown open, and many of the young men put questions, to which Mr. Williams replied. Many of these questions had reference to Church property, which topic has evidently excited much interest in the locality. Two young Churchmen moved an amendment, but stood alone. Resolutions, expressing satisfaction with the progress already made, and pledging the meeting to renewed endeavours, were moved and supported by the Revs. W. Peppercorn, B.A., J. Calvert, S. Wright, R. Stainton, and J. Fisher. The meeting was in every sense a decided success. Many of the young men enrolled themselves members of the society.

THE NONCONFORMIST COLLEGE.—In pursuance of a plan lately resolved upon by the Liberation Society's Committee, Mr. Carvell Williams on the 29th ult. addressed the students of Rawdon College, Yorkshire, on the present position of the society's movement. Dr. Green, the principal of the college, presided, and gave the deputation a warm welcome. Mr. Williams's address embraced the latest phases of the question, and also gave some practical advice. Questions were then addressed to him on various points, and a free interchange of opinion followed. A vote of thanks to the deputation closed the proceedings, and a hope was expressed that there would be a similar meeting once a year. On Friday evening the secretary, in conjunction with the Rev. W. Braden, one of the executive committee, is to visit the students of Hackney College.

RUMOURED PERVERSION.—The *Westminster Gazette* (Romish organ) says:—"It is reported on good authority that the eldest son of one of our most influential English dukes is about to be received into the Roman Catholic Church."

THE REV. CANON MILLER is about to resign the vicarage of Greenwich, which he has held since 1866. The value of the living is 700*l.* a year. It is said that for some time past considerable uneasiness has prevailed in the town in reference to parochial matters. The last matter of disagreement appears to consist in the parishioners being deprived of one service on each Sunday during the vicar's absence at Worcester, owing to the non-appointment of a third curate.

THE WORKHOUSE CHAPLAINCY QUESTION AT SUNDERLAND.—A clergyman of the Church of England, who has been permitted to conduct service in the workhouse at Sunderland, has assumed, without authority, the title of chaplain, and now calls the guardians to provide Bibles, Testaments, Prayer-books, and hymn-books for his flock. This application led to an excited discussion at the board meeting on Thursday, and after a motion and various amendments had been proposed and lost, the board finally adjourned in confusion without coming to any decision.

THE MIDDLESEX MAGISTRATES AND THE PRISON MINISTERS BILL.—This measure was under consideration at the meeting of Middlesex magistrates on Thursday. Mr. Frewen moved that the court should petition against the bill. In the course of the discussion which ensued, it was observed by Mr. Pownall that the fourth section of the bill would "render it imperative upon the Court of Quarter Sessions to provide crucifix, incense, robes, and other things to which Protestants conscientiously object." Mr. Frewen's motion was eventually carried by a majority of 27—there being 45 for it and 18 against it.

THE ATHANASIAN CREED.—The Dean of Chester, writing on the Athanasian Creed, says that two-thirds of the clergy think in one way about it, and nine-tenths of the laity in another, and when there is such a division of opinion in a Church he thinks that the crisis is a serious one. Hence Dr. Howson argues for the importance of the movement started by Lord Shaftesbury for a lay declaration in favour of leaving the use of the creed optional. "If," he proceeds, "our present mode of using the creed deters, instead of inviting—if it interrupts the flow of devotional feeling in the godly, provokes the resistance of those who are disposed to cavil, and causes perplexity in the minds of the anxious and the ignorant, then harm, and not benefit, results to the cause of orthodoxy. And that such, in the opinion of the laity in general, are the results, I believe there cannot be a doubt."

PROPOSED METHODIST HIGH SCHOOL.—Upon the removal of University Tests, the Wesleyans, at their last conference, appointed a committee to consider what steps should be taken to avail themselves of the altered circumstances, and at the forthcoming conference a scheme will be submitted, which it is believed will meet with the sanction of the entire body. What Eton, Harrow, Rugby, and Marlborough are to the Church of England, it is thought that the establishment of a high school might be to the Wesleyans. To secure this object the best course deemed advisable to adopt is to place the proposed high school in as close contact as possible with the University system itself. Cambridge, offering advantages which no other town does, has therefore been named for the establishment of such school. For some time past negotiations have been going on with a view to purchase a suitable site, and a very eligible one, known as the Leys, Trumpington-road, has been offered. This property, which is freehold, consists of twenty-one acres, and has been recently purchased by Mr. Robert Sayle. The estate has a good house upon it, and is situated in the best part of the town. Mr. Sayle offers the estate at 14,000*l.* conditionally that it is used for Methodist educational purposes. In the University of Cambridge Methodism is extending itself; there are now at Cambridge about fifty students who are sons of Wesleyans, and some of these have recently distinguished themselves. In connection with the school it is proposed to have students' homes or hostels, which, with the schools, should be under the presidency of ministers to be appointed by the conference, in which students might reside during the whole of their University course, either as undergraduates unattached, or belonging to any college in which they may hold scholarships or exhibitions. To promote higher education, it is proposed to found scholarships to the extent of 10,000*l.* with the view of assisting sons of Methodist parentage from Kingswood, Woodhouse-grove, Sheffield, Taunton, and other educational establishments. It is also suggested that it will be advisable to allow the more advanced students in Wesleyan theological institutions extra years to pursue their studies; those students might then be transferred to the proposed hostels, so that they might have the advantage of the Universities. The scheme is said to have the approval of the leading ministers of Methodism, and there is every prospect of its being adopted.

According to the *Swiss Times* two Austrian marine officers and a marine engineer have discovered by united experiments a method of conveying away under water the smoke from the steam-engine, instead of through a funnel into the air. They make use of double ventilators, which compress the smoke and force it overboard.

Religious and Denominational News.

NEW BAPTIST CHAPEL AT ACCRINGTON.

On Whit-Monday afternoon the corner stone of the new Baptist chapel to be erected in Cannon-street, Accrington, was laid by James Barlow, Esq., manufacturer. The chapel is in connection with the congregation which worships at the Blackburn-road Chapel, over which the Rev. Charles Williams is pastor, and has been contemplated to be erected many years. It is to have a tower and spire, the total height of which, from the ground, is 131 feet, and to accommodate 1,000 persons, 770 being on the ground floor. The ceremony commenced with a hymn, and the Rev. C. Wright read a portion of Scripture and prayed. Following this, the Rev. ALEX. MACLAREN, B.A., of Manchester, delivered an address. After congratulating the church and its minister upon the event of the day, he said:

I cannot refrain from expressing a hope that my friend Mr. Williams will not be spoiled by this noble edifice, with the Gothic aisles and clerestories, painted windows, and variegated columns which we are promised, and that they may never abate the directness and simplicity of his preaching, or the fervour and warmth of his congregation. In the midst of our congratulations I think we ought to remember, too, that there are very real dangers which beset a congregation which engages in such a task as this. The first step to the degradation of an idea is its embodiment in a visible form. We cannot do without institutions, but they are apt, unless carefully watched, to become the most formidable foes of the principles which they embody and the spirit to which they owe their existence. The soul needs the body to work in, but the body tends to sensualise and limit the spirit. As in all institutions, so in the Christian Church, these forms tend to become the tombs rather than the temples of the truth, these organisations tend to become a mummy rather than an embodiment of the spirit. The visible church, we might almost say, is the strongest foe of the spiritual communion of saints; and if these things be true in general, as unquestionably they are, they are especially so now, and perhaps never more so in the whole course of our history than at present. We are apt when engaged in the outward business of the house of God to fix too much attention upon it, to the detriment of the spirituality of our own religious life, and we are apt to attach an undue and disproportionate importance to the mere outward building in which we are gathered. If with the nobler structure there come a truer, purer, simpler faith—a more intense, entire, and fervid love, a deeper consecration and a more burning zeal, then all is gain; and there is no reason why it should not be so. But if there be not, then the dingiest upper room and the poorest barn are better than the noblest structure that we can ever rear.

The speaker then referred to the only foundation on which a church can be built, and afterwards said they were laying the foundations of a home for Christian people, of a school for Christian souls, and seeking to create the centre of action on outlying sin and unbelief. But to convert the world they must drink deep of the Spirit of their Master, and precede and accompany the proper means by personal consecration. Then as Nonconformists, it was for them, in conjunction with other Free Churches, to bear witness to the absolute spirituality of Christ's kingdom—

These principles are laid in our hands and by our articulate witness—those who have the opportunity of doing so, by our faithful adhesion to them, by our honest love of them, by permitting them to regulate our lives as citizens and members of a commonwealth, by demanding the application of them in the relations of the nation in corporate bodies, the churches, and education, and still more, I take it, by showing, by demonstration, that a Nonconformist church can provide for the maintenance of the minister, for the harmony of the Christian society, for the evangelisation of the outlying masses. We have to bear our witness to that truth, "My kingdom is not of this world," and remember that, as I have already said, no unimportant part of this conflict depends upon the harmonious and vital action of our individual churches. We are constantly told that we Nonconformists sacrifice the independence of the teacher. I do not care to reply that the independence which to common eyes look like dishonesty is better sacrificed and made impossible by the policy of the church. I do not care to reply, as we easily might, by a *tu quoque* of a very questionable kind; but this I say, that the church at Accrington is not the place where such calumnies can be proclaimed with much prospect of acceptance, for most of you know my friend the pastor has as much his own way as is good for him, and some of his friends sometimes think a little more. I, for my part, rejoice in this, that here, in the very dissidence of Dissent and the democracy of the Baptist denomination, stands a man who, taking counsel of God and His good spirit, speaks the truth in love, no man daring to make him afraid.

In conclusion, he expressed an earnest hope that the fair ideal history of the ancient church might be more and more fulfilled there, that with great power witness might be given of Jesus Christ, that the multitude of those that converse might be of one heart and of one soul, and that great grace might be with them all.

The Rev. C. Williams having displayed the bottle to be deposited in the cavity of the stone, and which contained a history of the Baptist church at Accrington, and some newspapers, Mr. Barlow laid the corner-stone, with a silver trowel and ivory mallet, and addressed a few appropriate words to the assembly.

Tea was provided for nearly 1,000 persons, and there was a public meeting in the Assembly-room, Peel Institution, in the evening. The Rev. C. Williams presided, and made a financial statement, from which it appeared that the building would cost

nearly 6,900*l.*, making a total outlay of nearly 11,000*l.* The subscriptions towards the school amounted to 1,530*l.*, and the proceeds of the bazaar which was held were 968*l.* The total receipts were 7,067*l.* They expected to be able to sell their old chapel for at least 2,000*l.*; but should they do that it left them *minus*—not reckoning what was collected that afternoon—1,704*l.* He was anxious that they should raise that day at the very least 1,000*l.* of that balance. The committee had pledged themselves that they should not open that building while there was a penny of debt upon it, nor would he himself preach in it till all liabilities were cleared. [The total proceeds of the day amounted to 1,117*l.*, exclusive of 42*l.* given by the ladies in the trays.] The Rev. J. Hanson and Mr. Lightfoot having spoken, an interesting speech was delivered by the Rev. HUGH STOWELL BROWN, in the course of which he said:—

It was most befitting that a place of worship in which Mr. Charles Williams had to preach should be free from debt. Mr. Williams was so well known in connection with the movement for the disendowment and disestablishment of religion by the State—(applause)—that they ought to enable him, and he told them they must enable him, to go about with a clear conscience and with perfectly clean hands in regard to that question. Why, it would not do for Mr. Williams, in any act of that work of his in which he was so favourably known—it would not do for him to run the risk of meeting a champion of State-Churchism, who should be able to say to him, "You talk about voluntaryism, do you? Why, it has failed in your own hands. You and your friends commenced a building, and got it to 140 feet high, and when all came to *pass*, it turned out that you had not much more than half the money. Go, sir; go back to Accrington and get that debt removed from your conventicle, and then come and talk to us about voluntaryism." (Laughter and applause) He thought that was a very excellent example they were setting to the churches of this country. The people of England were predominantly a practical people. They had little faith in theories, and did not care much for principles either unless they were well backed up by facts, and if the Nonconformists of this country intended to take up Mr. Gladstone's challenge, and bring a great majority of the people of England to the approval of Voluntaryism, depend upon it the best way to effect that would be to multiply the institutions of Voluntaryism, proving itself to be thoroughly efficient and up to its work. Those were their best arguments after all—cases like that in which they rejoiced that afternoon. They might go and pour forth oceans of talk at the Manchester Conference; and they might put all the eloquence they liked, all the sarcasm and the humour they could muster into their speech, mix solemn and grand appeals to principle in their talk; but although all that was very well it struck him in a case like that, when 10,000*l.* were wanted to build a Dissenting place of worship in a comparatively small town, it was subscribed and paid into the bank ready to be paid over to the trustees when the keys were handed to them—that, he would tell them, would go a great deal further with this country than any speech that could be spoken, or any resolution that could be passed at any conference, whether at Manchester or elsewhere. (Applause.)

The Revs. R. Evans, J. Jenkyn Brown, Mr. W. Bury, and others, also addressed the meeting.

DUKINFIELD— "THE OLDEST INDEPENDENT CHAPEL IN ENGLAND."

On the Friday of Whitsun week the foundation-stone was laid in connection with the restoration and enlargement of the Old Hall Independent Chapel at Dukinfield, near Ashton-under-Lyne. The building, said to be the oldest Independent chapel in England, was munificently purchased by Mr. Nathaniel Buckley, M.P., and Mr. Hugh Mason, who each contributed 550*l.* It is known with certainty that during the Protectorate an Independent church, with Samuel Eaton as teacher, and the Rev. Timothy Taylor as pastor, flourished in it, and exercised great influence in promoting the Gospel and Independency in the neighbourhood and throughout the north of England. The church was suppressed and scattered abroad soon after the restoration of the Stuart dynasty. At the death of the late owner the chapel was offered for sale and purchased by the gentleman already named. The members of the church are not numerous, and consist entirely of working men who belonged to the church at Ashton, of which the Rev. J. Hutchison is the pastor. The minister is the Rev. J. B. Walton.

The ceremony of laying the memorial-stone was performed on Whit-Friday by Mr. Buckley, M.P., and was witnessed by several thousand spectators. The children of the various Independent schools in the neighbourhood walked from their respective schools to the grounds in which the picturesque old building is situated. The additions to the building have been designed with much care and success by Mr. H. J. Paull, architect. The existing old building is to be utilised for seats, and will form part of the complete chapel. It will occupy the position of a transept, the new portion about to be added being the nave. Eventually an addition will be made on the south side for future extension, which will be a corresponding transept. The total accommodation provided in the complete structure will be for about 600 adults. In general character the new portion of the chapel architecturally will be in harmony with the ancient part. After a devotional service, conducted by the Rev. Thos. Green, the Rev. J. B. Walton made a statement, and presented the trowel, mallet, &c., and Mr. Buckley, M.P., then duly laid the stone, making a few remarks. The Rev. J. Hutchison engaged in prayer, after which the Rev. Mr. Atkin gave out a hymn.

The Rev. J. A. MACFADYEN, M.A., gave an interesting historical address, dealing at some length with the rise and growth of Nonconformity in Lancashire, and in Dukinfield in particular, where the first Independent Church in England was set up, long before the Apologists came from Holland. The address was frequently applauded. Professor WILKINS, of Manchester, followed with an address chiefly on the University question, in the course of which he expressed his belief that in throwing open the Universities the Government began at one end—some thought the wrong end—of the great question of national education. He did not think there was much to complain of in the facilities of education for the middle-classes, but there was one point which pressed heavily on the consciences and convictions of Nonconformists at present—it was, that they had been denied, and, it seemed, were likely to be denied for some time yet, the benefit of a common education for all the poorer classes. He trusted that the precedent which had been set in the higher education would not be long before it was extended to the lower. It had been decided that, whereas the members of the middle and upper classes might have an education common to all, yet, among the lower, they should be parted, that the children of Nonconformists, Catholics, and Church people should be trained together, not as Englishmen, but as sectarians. (Hear, hear.) This state of things could not last long. (Hear, hear.) When the benefit of a complete intermixture of classes in the higher education was seen, it would not be long before the good sense of Englishmen would succeed in carrying this point in the lower. (Cheers.) Lord Russell, some time ago, said, "The Dissenters have carried Catholic emancipation, reform, and the repeal of the corn laws." It might be added that they would carry the question of education also. (Cheers.) HENRY LEE, Esq., of Manchester, moved a vote of thanks to Mr. Buckley and to the gentlemen who had delivered addresses, which was seconded by JOSEPH THOMPSON, Esq., of Manchester.

In the evening a tea-meeting was held in Dukinfield Hall Independent School. A meeting followed, presided over by Hugh Mason, Esq., who, in the course of the proceedings, said that they had many promises of help, and that they had resolved to spend an additional 1,000*l.* in order to make the chapel worthy of the classical soil on which it is to be built. They hoped to open it entirely free from debt. The Rev. Thos. Green, Mr. Paull, Mr. Joseph Spencer, of Manchester, and the Rev. A. Cran, subsequently addressed the meeting.

MILE END-ROAD.—On Thursday the Bishop of London consecrated the new church of St. Benet, which has just been erected in the Mile End-road. St. Benet's is the first church which has been built under the Union of Benefices Act, and has been erected with part of the proceeds of the removal of St. Benet, Gracechurch-street. The cost was about 6,500*l.*, the Bishop of London Fund having contributed 1,000*l.* towards the site. The church will afford sitting accommodation for 800 persons.

NORLEY CHAPEL, PLYMOUTH.—At a meeting of the congregation, held last Wednesday evening, in the schoolroom adjoining the chapel, the gratifying announcement was made that the entire sum required (amounting to 580*l.*) for the recent alterations, as well as the removal of the debt, had been contributed. The chairman (the Rev. Brainerd Hickman), in alluding to the fact that they were now free from every liability, referred in very grateful terms to the generous assistance received from all sections of the Christian church in Plymouth, and from many friends at a distance.

THE REV. J. P. GLEDSTONE, of Sheffield, has accepted a unanimous call from the Congregational Church at Crouch End, Hornsey, vacant by the resignation of the Rev. J. Corbin. He preached his farewell sermons in Queen-street Chapel, Sheffield, on May 26th, and on the following evening met the church and congregation for the last time, when Mr. Gledstone was presented with a handsomely illuminated address and a beautiful album, the gift of the young men of the congregation. The Rev. gentleman acknowledged the presentation in very feeling terms. Mr. Gledstone purposed beginning his labours at Hornsey on the 16th inst.

BARNET.—The memorial-stone of the Baptist chapel now in course of erection at New Barnet, was laid on Tuesday, May 21st, by the Rev. F. Tucker, B.A., the Revs. J. Clifford, M.A., J. H. Atkinson, Dr. Culross, and Mr. H. D. Wood (treasurer of the Building Committee) also taking part in the service. There was a very large assembly present on the occasion. Then followed a tea-meeting in the Temperance Hall, and a similar public meeting afterwards, the latter being presided over by the Rev. F. Tucker, and addressed by many ministerial and other friends. The contributions on the stone and at the evening meeting amounted to about 260*l.* The treasurer reported that this sum, added to the amount already in hand or promised—and including the grant made last year by the London Baptist Association—showed a total of 1,830*l.*; leaving a balance of about 970*l.* still to be raised.

BOROUGH-ROAD CONGREGATIONAL CHURCH.—The pastor (the Rev. G. M. Murphy) and deacons are about to renew the lease of their church from Christmas next for twenty-one years, from the City Lands Committee, upon terms which will still keep their rent about 100*l.* a year. The terms are the most favourable that could be got, considering the

advance in the price of land. They are also bound to put the place in thorough repair, and some alterations being needed for the comfort of the congregation and the efficiency of the Sunday-school, the church, at a special meeting held on Thursday, May 16, determined to raise 1,000*l.* for four purposes, viz. The renewal of the lease; the necessary repairs; alterations and cleansing; and, the reduction, if possible, of the rent. Circulars were accordingly sent out to the members of the church, which were returnable at the church-meeting last Thursday, when promises to the amount of 400*l.* were given in and reported, and a committee appointed to carry out the scheme.

CROYDON.—On Tuesday, May 28th, the memorial stone of a new chapel for the Rev. J. A. Spurgeon, was laid by Mr. J. J. Colman, M.P. for Norwich. The building, which is to be called the West Croydon Baptist Church, is to hold about 1,000 persons, and the cost is estimated at 6,000*l.*, nearly 2,000*l.* of which has already been raised. Beneath the chapel is to be a spacious lecture-hall, while behind the pulpit it is intended to place an organ. The ceremony on Tuesday was attended by a number of visitors—among them being Lady Ramsay Macdonald, the Rev. John Spurgeon, Rev. A. Mursell, Rev. Mr. Jones (of Brixton), &c., &c. A hymn having been sung and prayer offered up, the Rev. J. A. Spurgeon made a few remarks, and was followed by his brother, the Rev. C. H. Spurgeon, who delivered an address. Mr. Colman, M.P., was then presented with a silver trowel, and performed the ceremony of laying the stone, and in his address mentioned that something like a quarter of a million of money was annually spent by Nonconformists in chapel erection. He thought sometimes that if all their creeds were burnt in one night, and they had only their Bibles to go to, they should have fewer sects, and Christianity would be the gainer. The ceremony was followed by the deposit of purses upon the stone towards the expenses of erection. A public meeting was held in the Public Hall in the evening. It was stated in the course of the proceedings, that the sum already subscribed comprised 1,920*l.* received previous to the day of opening, including 400*l.* from Mr. Colman, of Carshalton Park, uncle of the M.P.; and 200*l.* from the treasurer, Mr. Alder. Mr. Colman, M.P., placed on the stone in the morning, notes to the value of 100*l.*, and the other contributions, with the collections, swelled the day's receipts to about 700*l.*

Correspondence.

MANCHESTER CONFERENCE.

To the Editor of the Nonconformist.

SIR,—It appears that great efforts are being made by ex-Cabinet Ministers and others to weaken, if not to destroy, the effect which was produced by the Nonconformist Conference held in Manchester in the latter part of January last, and I doubt not that at least one prominent member of the present Government would rejoice to be assured that that great gathering was in no sense a representative one. Whether the letter which appeared in your issue of the 22nd inst., and signed "John Henry Wade," was intended to convey that assurance, it is not for me to say. In that letter special reference is made to Bradford. One would have thought that Bradford had already expressed a decided opinion upon the educational policy of the present Government in such a manner as to satisfy all disinterested and reasonable people. It was well known at the time that Mr. Wade had a very decided objection to the course which was then taken by Mr. Forster's constituents, and I suppose it is only natural that he should be anxious to make it appear that they do not now hold by the opinions which they then so significantly expressed. Still Mr. W. would not, I am sure, wilfully misrepresent the opinions of those with whom he has so much in common, and as I happen to know something about both the character and the appointment of the delegates which Bradford sent to the Manchester Conference, I take this opportunity to lay before your readers a few facts which may possibly tend to modify the impressions which Mr. Wade's letter appears to have been intended to produce.

Bradford sent to the conference twenty-five delegates connected with seventeen different places of worship belonging to the Independents, Baptists, Free Methodists, Wesleyans, Unitarians, and Friends. These twenty-five delegates were appointed by three churches or congregations of Independents, four of Baptists, five of Free Methodists, and two local Nonconformist committees. But Mr. Wade says, "Neither the church nor congregation at Horton Lane or College Chapels sent any representatives to Manchester," but he does not tell us the reason why. The fact is (whether Mr. W. knows it or not) that a very large majority of the members of both these congregations would have been glad to send representatives to Manchester, but knowing that one or two of their chief officers did not sympathise with the movement, and that a few others did not approve of Christian societies as such meddling with political questions, they thought it better not to move in the matter. That this was a wise course to adopt may be, and no doubt is, open to question, and it is now more than doubted by some who then adopted it, and it appears to me that the publication of Mr. Wade's letter furnishes another instance in which the kindly Christian forbearance of earnest men is taken and urged

as an illustration of their indifference to principles which they in their hearts hold dear.

Mr. Wade further says, "The representation from Salem was of such a character as not to carry with it the weight which may be attached to it by those who are unaware how the delegates were appointed." In reply, allow me to say that the Salem delegates were appointed in exactly the same manner as other delegates have been appointed, at a properly constituted church-meeting. It is quite true that there was no mention made of that special business in the announcement of the meeting, and it would have been a very unusual thing if such had been the case. The resolution appointing these delegates was *unanimously* adopted at the usual monthly business meeting of the church, but that may be accounted for by the fact that Mr. J. H. Wade was not present at that meeting. As to the meeting of the congregation, which, we are told, was "convened for the special purpose of appointing delegates," I believe the small attendance may be accounted for by the fact that the congregation at Salem is so nearly unanimous on questions of that kind, that it would be taken for granted that delegates would be appointed as a matter of course, and more especially as "the conference was not called to ratify any foregone conclusions on the points to be submitted for its consideration"; and if Mr. Wade had any doubt upon the point, if he had believed that the delegates appointed did not represent the opinions of the congregation, he might, and I believe he would, have taken steps to afford it the opportunity to say so before he had rushed into print about it.

I am not sure that Mr. Wade's action in this matter has not been to some extent influenced by the discovery that he is himself in a glorious minority amongst the Independents of this district in the position which he has taken with regard to the "Bible and School" question. I have gone over very carefully the published lists of names that have been appended to that now famous "declaration," and I find there the names of nine persons who reside in Bradford. Seven of them are Wesleyans, mostly, if not altogether, of "the good old Tory" school; one is the minister of one of the Independent churches named by Mr. Wade; and the other is Mr. J. H. Wade himself.

From these facts I think it is evident that the Manchester Conference was a much more truthful representation of the opinions of the Bradford Independents than Mr. John Henry Wade can hope to be so long as he continues his present course of action; and should any further evidence be required I would refer to the fact that the "Bradford District Meeting," which is composed exclusively of ministers and delegates of the Independent churches of Bradford and the neighbourhood, did at its annual meeting in March last adopt a petition to the House of Commons, which had been drawn up by the committee of the "Manchester Nonconformist Association"; and, again, that the West Riding Congregational Union did at its annual meeting in the following month adopt and agree to forward to Mr. Gladstone and Mr. Forster a resolution embodying the same principles. A similar resolution was adopted at the annual meeting of the Yorkshire Association of Baptist Churches, held in Bradford last week, and what is still more gratifying to me is the decided expression of opinion which was recently given at the annual meeting of the Leeds and Bradford district of the United Methodist Free Churches. A report of that meeting appeared in the *Leeds Mercury* of the 18th inst., from which I have copied the following extract:—"The Revs. John Myers and Joseph Townend presented a report of the proceedings of the late conference of Nonconformists at Manchester on the question of national education. A resolution was subsequently passed thanking the deputation for their services, approving of the position taken by the conference, and exhorting the members of the churches within the district to co-operate in all legitimate measures to secure the object of the conference, and further declaring that as the union of Church and State was at the foundation of all the difficulty, the time had come for all Methodists to seek the consummation of that object."

From these considerations, and in spite of Mr. Wade's protest, I come to the conclusion that the Manchester Conference did "represent the convictions of an overwhelming majority of English Nonconformists," and that those who composed it were really "representative men."

Apologising for the length of this letter,

I remain, yours, &c.,

E. THOMAS.

Bradford, May 31, 1872.

To the *Editor of the Nonconformist*.

DEAR SIR.—In your last number is a letter signed, "F. Schudhorst," commenting on my letter published in the number of the week preceding, and in it the question is asked why the representation of Bradford at the conference could be considered a fair test of the representative character of the conference generally. Surely my letter explains why I thought Bradford a fair test—viz., that it is one of the strongholds of Nonconformity, which no one can doubt who remembers that Bradford has distinguished itself by sending to Parliament the *Editor of the Nonconformist*. I explained in my letter that I knew nothing of the representatives of other towns or other congregations,

but that I confined myself to the facts which had come under my own notice.

I should not have troubled you with a letter simply to repeat what was plain on the face of my previous one. I could not, however, allow to pass unnoticed Mr. F. Schudhorst's attempt to connect Mr. W. E. Forster with my letter. He says that he understands I am the election agent of Mr. Forster. Now what are the facts?

I have conducted one contested election for Mr. Forster and three for Mr. Edward Miall. The last election in which I was concerned was the recent contest between Mr. F. S. Powell and Mr. Isaac Holden for the Northern Division of the West Riding, and I was then Mr. Holden's agent. Mr. Miall and Mr. Holden know just as much about my letter, and the facts on which it was based, as did Mr. Forster, and all three are responsible for it to precisely the same extent. I have not, to my knowledge, seen Mr. F. Schudhorst, I cannot therefore say whether he is weak-kneed—and, whatever my opinion may be, I will not take upon myself to say that his letter shows him to be a man of feeble mind. I have therefore only to subscribe myself,

Yours faithfully,
JNO. HENRY WADE.
Bradford, June 3, 1872.

THE EDUCATIONAL PROBLEM.

To the *Editor of the Nonconformist*.

SIR.—Mr. Crippen intimates that some passages in my letter excite the fear in his mind that we are to conduct the controversy about the Bible in the school not as Christians, but as mere politicians. In illustration of the Christian way of conducting controversy, I suppose, he charges me with unfairly quoting his words, and more than insinuates that I have written dishonestly. Both the charge and the insinuation are so obviously groundless that I do not think it worth while to prove them so. I would rather occupy your space, if you will kindly permit me, with a few words on those facts of Mr. Crippen's letter which really bear on the important question at issue. Mr. Crippen boasts that "Mr. Sinclair has carefully abstained from attempting to disprove my argument, that so long as an appeal to the moral sense is permitted, it is impossible to exclude religion from the school." To my mind this argument is no argument at all, but simply an unfounded assertion. If the moral sense exists, it is surely possible to refer to it without expounding all that is implied in it, which Mr. Crippen himself admits is matter of much dispute. But perhaps a more appreciable answer is the fact that in one branch of its educational operations the Government does ignore religion. There are State-supported schools all through the kingdom in which are taught drawing, painting, and other branches of art, and in which order is maintained, but in which there is no provision whatever for teaching religion. Now, that this could be done in all other State-supported schools cannot be denied. Of course Mr. Crippen has a good right to say that he does not think this a desirable or a good thing, but if he do, let him not say as he does at the beginning of his first letter, "We are agreed that State funds should not be used to promote religious teaching."

Mr. Crippen concludes with three reasons why "we, as Independents, should not insist on the exclusion of the Bible from the public schools." The first is that we cannot hope to succeed in doing so. Well, supposing that Mr. Crippen is right in this assumption, it seems to me that it is a matter of far greater importance that "We Independents" should preserve our consistency as opponents of compulsion in matters of religion. We have other battles to fight, and although this country is not ruled by logic, I find that all parties are always alert in taking advantage of any logical inconsistency in their opponents. Mr. Crippen's second reason is, that all schools in which the Bible was read would be "subjected to unfair competition." Of course, if the Manchester Conference scheme were accepted, we should have a national system of secular education. But the question is would this be an evil or a good? I believe the latter. Mr. Crippen's third reason is that "many would deem it a grievance if in the only public school in a village all recognition of religious topics should be forbidden." I agree with Mr. Crippen that in some cases this feeling deserves respect. But respect is one thing, and practical acquiescence is another. Many regarded the abolition of Church-rates as a grievance, and no doubt many would regard disestablishment of the Church in the same way. And in fact many regard the abolition of every possible evil as a grievance. The question is, is it right? One would think this should be the paramount question with a writer who wishes to conduct controversy "as a Christian and not as a mere politician." *Fit justicia et ruat cælum.*

Yours truly,

JOHN SINCLAIR.

THE INDIAN ECCLESIASTICAL ESTABLISHMENT.

To the *Editor of the Nonconformist*.

DEAR SIR.—Considering how ecclesiastical matters are managed in India, I am glad to see that the attention of the English public is being directed to the subject, and that a return has been made to the House of Commons of the annual expenditure incurred for ecclesiastical purposes.

It is to be hoped that the East Indian Finance Committee, reappointed on the motion of Mr. Ayrton, will make strict inquiry as to the manner in which the public funds are disbursed; also as to the conditions on which chaplains are appointed to stations, and the nature of the duties they have to perform. Though in the first instance they were intended chiefly for the benefit of the English soldiers, they have, by degrees, been introduced into civil stations, until it seems that the sum of 1,647,269 rupees (164,726L.) is expended in the civil department. With the entire absence of public opinion, with civilians who enjoy the society, if not the sermons, of the chaplains; with bishops who are anxious, at the public expense, to extend the influence of their Church; and with councils composed entirely of Churchmen, and who are desirous not only to gratify the bishops, but their relatives and friends in various civil stations, it is easy to see how abuses have crept in, and how it has come to pass that chaplains have been appointed where there are no English troops, and where the church-going European officials may be counted on one's fingers.

But in addition to the sums expended on bishops and chaplains, it seems that there is an annual expenditure of 24,000 rupees (24,000L.) upon ecclesiastical buildings. To what extent these buildings are for the use of the European troops, is not stated, but grants are frequently made towards the erection of churches in civil stations where there are only a very few Government officials. In a station I well know a church was erected a few years ago, and if all the resident officials attended they would not muster more than a dozen. As the chaplain is High Church, and not popular, not more than half a dozen attend. To the chaplain personally it is a matter of no importance who does and who does not attend, as he is secure in the receipt of about 1,000L. per annum. In a letter received this morning from a resident of the station, referring to the chaplain, he says—"I do not think he has a spark of sympathy from any of the residents in the station, and they complain of the injustice of his receiving so large a salary for doing almost nothing. He never associates with any one, and very rarely is seen out of his compound."

Moreover, I know another station in which there are only five European resident officials, two of whom do not belong to the Church of England. Towards the erection of a church in this station, however, a grant has been made out of the public purse, and the Government engineer of the district informed me the other day that he had received instructions to erect the building. It was intended to seat only twelve, but it is to be made large enough to accommodate twenty.

Such is the way in which ecclesiastical matters are managed in India, and as there is no one to search out, expose, and denounce this unrighteous waste of public money, abuses of this character are repeated and perpetuated from year to year. To the public press for any exposure or protest we may look in vain. Even the *Friend of India*, though not lacking courage and earnestness in attacking other financial abuses, is as silent as the grave upon abuses connected with the Ecclesiastical establishment. It is quite time, therefore, that the attention of the English public was directed to the subject, as there is no hope of a reform being originated and effected in this country. Perhaps it may be quite proper to make a conquered people pay for the spiritual instruction of the troops by whom they are held in subjection, but why should the European civil and military officers of Government—many of them with princely salaries—have their religious teachers paid for out of the public funds? If the Christian servants of Government are to be thus favoured, why not the Hindoo and Mahomedan? Why should one part of Her Majesty's subjects be taxed to support the religion of another? Is it not contrary to the golden rule, and a violation of Her Majesty's proclamation? In her proclamation to the princes, chiefs, and peoples of India, on assuming the government of the territories acquired and held by the East India Company, Queen Victoria said, touching religion:—

We declare it to be our royal will and pleasure that none be in anywise favoured, none molested or disquieted by reason of their religious faith or observances; but that all shall alike enjoy the equal and impartial protection of the law.

When, however, the members of the Church of England have their ministers supported and their churches paid for out of the public funds, are they not favoured? and do all alike enjoy the equal and impartial protection of the law? As the natives have to support their own priests, and erect their own temples, why should they be compelled to pay for the religion of their conquerors? Is not such an exaction calculated to embitter their spirits, and to prejudice their minds against the Christian religion? Surely it is high time that Her Majesty's Indian Government ceased to tax idolaters for the erection of Christian churches; and the support of Christian ministers. If disestablishment were needed in Ireland, it is certainly needed in India.

Yours sincerely,

JUSTITIA.

India, April, 1872.

HOUR OF PRAYER.

To the *Editor of the Nonconformist*.

SIR.—Will you permit me to call the attention of your readers to an advertisement in your columns with the above title? The hour mentioned may not be con-

venient for some brethren, who yet may be of one soul with us in our desire for the baptism of the Spirit. We hope that they will devote some other time to the solemn and necessary duty of prayer. Mr. Spurgeon said the other week that a revival was hanging over the land, and that the Church had not praying power to bring it down. If the ministers of our churches be strengthened afresh in their souls, the waiting blessing will soon descend on all.

I am, yours faithfully,
June 1. A MINISTER.

Anniversary Meetings.

EVANGELICAL CONTINENTAL SOCIETY.

The annual meeting of this society was held in the Poultry Chapel on Tuesday evening, May 28, Charles Reed, Esq., M.P., in the chair. The attendance was considerably below the average. The proceedings were commenced with prayer, offered by the Rev. Mr. Evans.

The CHAIRMAN, in the course of his opening remarks, said that the thin attendance there that evening must not be taken as a measure of the interest felt in the work of the society. He feared that some persons, having heard that Poultry Chapel was coming down, had remained away for fear of danger! The society could not be compared with the majestic missionary societies that had recently held their meetings, but it was a great society, and possessed considerable influence on the continent, where it was better known and more valued than in this country. They had to lament the loss of their late excellent secretary, the Rev. J. Sheldock. He knew him well, and was much attached to him, having been witness of his earnest, unceasing, prayerful efforts to further the society's objects. He had not read the report, but he had no doubt there were two sides to the picture which it would present. The recent events on the continent had interfered greatly with the operations of the society, but yet they had now opened up to them fresh opportunities. The Gospel was the great need of France at this time, for according to statements of Dr. Marzials, a distinguished Frenchman, it was the absence of Bible principles in the Government, in the home, and in the education of the people, that had led to the disasters that had befallen them. The visits of Christians to continental cities were calculated to do good, and the operations of the Sanday School Union were also of great assistance to that society.

The Rev. W. P. TIDY then read an abstract of the report. It commenced by expressing grief at the loss of the late esteemed secretary, the Rev. J. Sheldock, who for more than eleven years had acted as secretary to the society. The Rev. R. S. Ashton, B.A., of Weymouth, offered himself as a candidate for the vacant office, and the committee unanimously resolved to name him as Mr. Sheldock's successor. The report then stated that since 1865 the society had been able to greatly extend its sphere of operations. The war of 1866 brought about great changes in the history of Italy; the annexation of Venice enlarged the sphere of evangelistic efforts, and gave additional security to the liberty of making known the truth. In 1870 the proclamation of Rome as the capital of Italy involved also freedom to preach the Word in Rome. The increase of the society's grants would prove how advantage had been taken of these providential openings, for, whereas in 1861 only 140*l.* was granted to Italy, in 1871 690*l.* was remitted to that country. Bohemia now enjoyed a measure of religious liberty unknown for years in that country, and the grants had increased from 20*l.* in 1866, to 383*l.* for the past year. This, of course, had been an exceptional year with regard to France, and the vote of 1,585*l.* included 265*l.* for the relief of the distressed. The war cut off almost all resources from the evangelical societies of the continent, and it was of the utmost importance to maintain the work and prevent the people from being deprived of the consolation of the Gospel in the time of their terrible suffering and sorrow. In response to an appeal made by the society, 1,763*l.* was remitted to the treasurer as a special fund for France. By this timely benevolence the usual number of evangelists was continued, and aid was rendered to many who would otherwise have been left without support. The condition of Spain deeply interested their late secretary, and he strove to send the Gospel there at the first possible moment. In 1861 the number of agents supported by the society was 16. During the year just closed they had sustained entirely or in part 35, namely, in France, 13; Belgium, 4; Italy, 8; Spain, 5; and Bohemia, 4.

The treasurer's report showed the total receipts, including donations 891*l.*, and subscriptions 414*l.*, were 3,026*l.* The expenditure had been: in France, 898*l.*; Italy, 619*l.*; Belgium, 182*l.*; Spain, 276*l.*; Bohemia, 383*l.*; making, with home expenses, a total of 2,943*l.*

Mr. Charles Reed having to vacate the chair to resume his attendance at the House of Commons, the chair was taken during the remainder of the evening by Mr. Pye Smith, the treasurer of the society.

The Rev. Dr. EDMONDS in moving that the report be adopted, printed, and circulated, said he had never been on the continent, but he had for many years past taken great interest in the work of that society. This was called a sensational age, and in a bad and foolish sense it was very much so. But in a Divine

sense it was also a sensational age, and God had been working—should he say with accelerated grandeur of operation?—in a way fitted to send them to their knees in devout thankfulness and adoration of His glory. The Presbyterian Church had for many years taken a very vivid interest in continental work, and was keeping very much side by side with this society. He thought that there was great cause for thankfulness when they considered the signs of the times, especially that now the goal of arbitration instead of war appeared in sight. He was thankful, too, that the opinion of the country seemed now to be that peace was best, but he was glad that they were now disposed to go to war with other nations with the sword of the spirit, the word of truth. He thought that a brighter day was dawning on the nation. The Papal Power had set itself in hostility to all freedom of mind, and he trusted that the day was coming when its power would be broken. To a great extent that had already been done, for the Pope had not even power now to keep the Bible out of Rome. These events should stimulate them to increased efforts for the evangelization of the nations. "Truth shall rise and Christ shall reign."

The Rev. Dr. HEALY, of New Orleans, seconded the resolution, and said he hoped that the report just read would be circulated in America, for they had there representatives of all nations, and they took great interest in the work of the society. He felt convinced that Roman Catholicism was disintegrating. At New Orleans he had met a priest of the Hyacinthe school who was ready to yield the fundamental principles of Roman Catholicism, and with his congregation to become Protestant, provided he could be received as a minister. He (Dr. Healy) had endeavoured to assist him in this desire, but had not yet succeeded, as, unfortunately, they had no such society as that to help them. The work taken charge of by this society was an American as well as a British work. It was a joint work of the English-speaking nations, and he wished the society would delegate some good men to go and traverse America from north to south, from east to west.

Pastor FISCH, in supporting the resolution, expressed his pleasure at the appointment of Mr. Ashton as the new secretary of the society. He claimed Mr. Ashton as having been a French pastor in Jersey, where he preached twice every Sunday in very good French. He (M. Fisch) appeared before them not only in behalf of the Evangelical Society, but in behalf of the Union of Evangelical Churches, which received large help from the English Congregational Union. He was exceedingly sorry that by mistake they could not send a deputation to the Congregational Union, but they hoped to send one to the autumnal meeting. Their union was going on smoothly, and was very much blessed by God, especially in the south of France. Popery was the curse of France. He hated Popery very much before the war; but now that it had been not only the cause of their disasters, but stood in the way of their being lifted up again, he felt indeed that it was a power of hell, and must be counteracted by every means. France was open before them, and the means was to go from place to place and preach the Gospel.

The Rev. Dr. PARKER desired to be allowed to say a most cordial and emphatic word of congratulation upon the appointment of the new secretary. Mr. Ashton has made considerable sacrifice in giving up his church at Weymouth, and he hoped he would be well repaid by a large amount of prosperity in connection with his present undertaking. The resolution he had to move was—

That largely increased efforts on the part of English Christians are urgently demanded in order to meet the spiritual wants of Europe. Though Christianity was probably the most controversial of all religions, he craved permission to state his opinion that he did most good as a Christian teacher who took the least possible notice of false systems, who gave himself with concentration of mind and heart to the exposition of affirmative truth. He must confess that he felt very lonely in a continental city where Protestantism seemed hardly known, and he had to inquire with much patience and diligence for a little hidden sanctuary in which to worship the God of his fathers. When he saw their Protestant brethren, as it were, hiding themselves in such retreats, and conducting their services under the most oppressive difficulty, he thanked God that there was bravery in their hearts, and that they were enabled under such discouraging circumstances to offer a testimony on behalf of the simplicity and grandeur of the truth as it was in Christ. (Cheers.)

The resolution was seconded by the Rev. A. J. MURRAY, M.A., of the Scotch Free Church, Croydon.

Pastor FLIEDNER gave an account of the society's operations in Madrid. He referred to the false reports that had been spread by the Ultramontanes with regard to Protestantism there. The fact was that none of the churches had been closed, but they were all prospering. At Saragossa the society's agent was carrying on a successful work. A chapel had been erected, and a large congregation gathered together, and they had advanced a step further than many other Spanish congregations, for they were trying to contribute a little to their self-support. The society was very anxious to get these churches to support themselves, and it was quite clear that if there was to be a living Spanish Protestant Church, it must rely on its own efforts. He desired in the name of Spain to thank those Protestant friends who had given them so much help.

Pastor VERVIER, representing the Evangelical Society of Geneva, said that the whole continent of Europe was open to the Gospel of Jesus Christ. On Easter Sunday he worshipped in a Waldensian church in the centre of Rome. He had spoken to priests in the city with the greatest liberty, and had told them, when they complained that their churches were empty, that the way to bring the people was to preach the Gospel in the language of the people. Four Protestant Italian churches had been founded there within a year. At Florence the change was very remarkable. He there saw assembled about sixty delegates from the Waldensian churches, and he was delighted to see that every large town of Italy was there represented. France was now open, and agents from the Geneva Society were welcomed everywhere on account of the kindness shown to Bourbaki's army when it was driven into Switzerland.

Dr. UNDERHILL, in moving the appointment of the committee and officers of the society, said that the connection of this country with the continent could never be forgotten, and all should be done that was possible to counteract the stream of infidelity which had originally gone forth from England.

The Rev. A. HARMAN seconded the resolution, and testified to the ability of Mr. Ashton to discharge the duties which had been entrusted to them.

After a vote of thanks to the chairman, the meeting concluded with the benediction.

RAGGED CHURCH AND CHAPEL UNION.

The nineteenth annual meeting of this society was held at Exeter Hall on Wednesday evening last, the Earl of Shaftesbury presiding. After prayer had been offered by the Rev. W. TYLER,

The Rev. Dr. HUGH ALLEN, the hon. secretary, read the report, which referred to the excellent work carried on by the society. The union, belonging to no sect of Church party, assisted all. Knowing nothing and preaching nothing but the grand cardinal truths of religion as printed in its rules, which were annexed to the report, it had succeeded steadily in winning its way in localities long closed against the Gospel. Infidelity and Romanism were making strenuous efforts to win fresh ground in London. Dr. Allen read some interesting reports from missionaries at the different stations in connection with the union, of which there were now seventy-seven. The balance in hand at the beginning of last year was 147*l.*; the receipts were 432*l.*; the payments 466*l.*; leaving 113*l.* in hand. In conclusion, Dr. Allen said, in all his experience he did not know any society which did so much good with so little money.

Mr. ROBERT BAXTER moved the first resolution, adopting the report, and appointing the committee and officers for the ensuing year. Only a few years had elapsed since mission rooms, cottage services, and the various machineries connected therewith, had been established; but he, and many others, could testify to the change which had taken place in the reception given to those who went to preach the Gospel amongst the poor. Whereas before they went at the risk of insult and personal violence, they were now gladly welcomed. Where they broke up fresh soil, they generally found the most fruit. Many cases of conversion frequently take place through these agencies, and the blessing of God evidently rested upon the work. In fact, they seemed to have arrived at a period in their Christian enterprise when a special blessing attended special labour, as the success of the work of the Evangelisation Society witnessed. Every Christian church should be a mission church, but such was not the case. There are churches with hundreds of members with perhaps only ten or twelve real Christian workers amongst them, and in others not one is to be found who could go to a death-bed. The aspect of many places had been changed by Christian work. He personally knew it was so in Warwickshire, and in many other districts. The poor ragged ones would not enter places of worship, and it was only by such means as that society adopted that they could be effectively reached.

Mr. W. J. ORSM¹ in seconding the resolution, wished specially to caution them against supposing that through the Education Act and the labours of the Charity Organisation Society the work of that society would be less needful. He believed that it was more than ever necessary to multiply mission-rooms and cottage services, and he could not help thinking that it would be wise of the committee if the Bishop of London's Fund would give the preference to a multiplication of such agencies rather than to the erection of churches. These kind of services were most successful, as he could testify from his own experience. He commenced his work in Golden-lane by hiring a small room on the ground floor of a small house, and he had no idea that the work would extend as it had done. He strongly advocated the extension of that system.

Mr. GEORGE HOLLAND moved the second resolution, as follows:—

That the spiritual destitution of London furnishes strong evidence of the inadequacy of the ordinary means of grace to overtake the moral necessities of the population, particularly of the very poor, and as the operations of the Ragged Church and Chapel Union have been proved to be well adapted to the peculiarities of that class, this meeting recommends the society to the sympathy and liberality of all Christians.

The resolution spoke of the inadequacy of the ordinary means of grace to reach the poorer classes, and any one who took a walk through the streets of the east end of London on a Sunday, and saw the numbers of poor ragged creatures loitering about the streets, whom neither open-air nor theatre

services could attract, would feel the necessity there was for other means. In George-yard, Whitechapel, last Sunday evening, he had 400 hearers, and he had often 200 at the end of a court listening to the Gospel. Five girls had been rescued from a life of sin through one of those meetings. Another case was that of a drunkard who came to one of his meetings, and to whom he spoke seriously; he became converted, emigrated to Australia, and had been the means of converting great numbers there. The churches and chapels at the east end were losing their congregations because the people who formerly attended them now lived in other parts on the Sunday. This caused a scarcity of workers where they were most needed, for in the part of the parish where he laboured there was no missionary, Scripture-reader, or Bible-woman. In seven lodging-houses where they preached they were well received even amongst the vilest.

The Rev. E. J. HITCH, inspector of ragged-schools, said he had been a ragged-school pastor for twenty years, and he could testify to the need of the work and the willingness of such people to receive them. They had all classes amongst their hearers. He thought that Christians should not be so fond of asking for results, but should be content to labour on in faith even when results were not apparent. He then gave several cases of persons of abandoned character being converted, and becoming instruments for the conversion of others.

Captain DAWSON, in moving a vote of thanks to the noble chairman, expressed his belief that the Church of England, of which he was a member, had been a long way behind the Nonconformists in this kind of work. But he was one of the Committee of Lay Helpers meeting at London House. There were 1,700 members connected with that committee, which showed that the Church of England was waking up from her respectability, and was resolved to do more for the salvation of the poor outcasts. But there was need of still greater efforts. Mission rooms and mission workers were both wanted in far larger numbers than they had at present, and every Christian should be made to feel that it was his duty to work as well as to hear the Gospel.

Mr. HENRY TARRANT seconded the resolution.

The Earl of SHAFTESBURY, in returning thanks, said that he was convinced that the Educational Board would not be able to accomplish all the work needed to be done. That society was of great value, because it was an aggressive society sending out its agents into the courts and lanes of that great city, and compelling the people to come in. He would not disparage any workers—they were all doing good; but he thought that greater isolation would result from the educational movement. But all agencies were needed. The Church of England and the Nonconformists, too, were not sufficient for the work that had to be done. And all must be allowed to work in their own way. Some of the Established clergy would not resort to any of these irregular agencies. He had frequently urged upon rectors to call together their parishioners, and ask whoever was willing to go and preach the Gospel to the poor. By this means, he was sure that twenty or thirty thousand labourers might be raised up for this work. Some Christians, when asked to engage in such work, would answer that it was not their sphere, and so the work was left undone. People may be humanised and civilised by other agencies, but whether they were actually more Christianised was very doubtful. The people were ready to receive the Gospel now to a greater extent than at any time since the Reformation, and those means were the right means of bringing it to them. Even the lowest and vilest will now gladly listen, and he was sure that many bright jewels were to be found amongst the poor outcasts of society. Ecclesiastical systems were well enough, but they must be put on one side, unless they did the work for which they were instituted. He had lately had at his house sixty of these irregular missionaries, and he was surprised to hear the extent of their labours embraced at least 100,000 persons who otherwise would not have been reached. The Church of England was not equal to this work of herself, and she ought to gladly welcome all workers. There might be diversity in unity, and unity in diversity. (Cheers.)

The proceedings concluded with the Doxology.

FIELD-LANE INSTITUTION.

The thirtieth annual meeting of this institution was held on Thursday evening last, in the Upper Schoolroom, Little Saffron Hill, Farringdon-road. The very spacious room is situated at the top of a large building, the lower parts of which are used for the various agencies connected with this noble institution. The first thing that struck us as we entered the building was its cleanliness and airiness, and the cheerful faces of all we met. These impressions were deepened when we reached the room, which was filled with several hundred ladies and gentlemen. On a gallery on one side of the platform sat about a hundred girls and boys belonging to the industrial schools, all looking remarkably clean, healthy, and happy. The Earl of Shaftesbury not having arrived at the time appointed for commencing the meeting,

Mr. GEORGE MOORE, the treasurer, took the chair. Beside him we observed the Bishop of Gloucester and Bristol, Sir John Bennett (one of the sheriffs, wearing his badge of office), Rev. S. Coley, Rev. Arthur Mursell, Dr. Ellis, Rev. Mr. Hodgson, Mr. W. Stone, and other supporters of the institution. After the children had sung a hymn in a very

creditable and pleasing manner, the Rev. S. Coley offered prayer.

Mr. SAMUEL TAWELL, the hon. sec., then read the report, in which he reviewed the past and forecast the future. Connected with the institution were the ragged church, the parents' service, the children's service, the crèche, the night-schools, the youths' institute, the industrial schools, the sewing-classes, the penny dinners, the penny bank, the band of hope, the special relief fund, the clothing department, the maternity society, the servants' training home, &c. A night refuge, since the establishment of the casual wards, was now only extended to men and women of character who came friendless into London and required temporary help. The day-school had been handed over to the London School Board, as being better able to furnish a sound education than they with their limited means. No other changes were contemplated at present. In the industrial schools there were 100 boys and girls; in the crèche there had been 70 babies; 68 boys and girls had kept their situations upwards of twelve months, to the satisfaction of their employers; in the girls' sewing classes the average attendance had been 200; in the women's sewing-class, 70; there had been 762 depositors in the penny bank, who had paid in 244. 2s. 3d.; there had been 496 received in the men's refuge, who had been supplied with 156 garments on leaving; in the women's refuge 653 had been received, of whom 102 had obtained work, 118 had been sent to domestic service, 78 to homes, 43 to hospitals, 5 to industrial schools, 10 restored to friends, and 36 put into the servants' training home; the needy receiving 132 garments on leaving. Out of the servants' home, 125 had been sent into service; the Sunday Bible schools averaged from 700 to 1,050; children's morning service, 70; ragged church, 300. The annual income had been 2,683/-, the former balance 1,850/-, and the expenditure 3,724/-, showing the need of increased support if the whole of the varied missions were still to be carried on.

The CHAIRMAN then read the financial statement, and remarked that it must be clearly understood that they were only to receive 150/- from the London School Board as rent of the day-school, and that, therefore, large funds would still be needed if they were to continue to carry on the various other agencies connected with the institution.

The Bishop of GLOUCESTER and BRISTOL moved the adoption of the report. He had come, on the invitation of the treasurer, to show his interest in the very important work which was done under that roof. It was a veritable house of mercy to many hundreds of poor wanderers who, but for the refuge there afforded, might have been tempted to end their misery in the dark waters of the neighbouring river. They must remember, too, the various agencies which were there employed to build up character. Many were received as infants; boys and girls were received, taught, and instructed in useful employments, and men and women also found a refuge there, so that all ages were benefited by them, and were drawn up to a higher level than that in which they were originally. And all this was done on the solid foundation of the Bible. Religious instruction was intertwined with all their operations, and he was glad that in their new arrangement with the school board that foundation would not be removed. But although they were relieved from the work of secular teaching, there were so many other works connected with the institution that there must be no falling off in the contributions if those works were to be continued, as he earnestly trusted they would be.

The Rev. S. COLEY seconded the motion. Nothing, he said, succeeded like success, and the report which had been read proved that success had attended the labours of those engaged in that work. He was glad, however, that God was recognised as the author of that success, and that in their arrangement with the school board the Bible was not excluded. The great peril of civilisation was that under the shadow of their palaces there was a great seething mass of corruption which came to the surface when law was disturbed, and often resulted in revolution. He was glad that a great flood of knowledge was about to be turned upon such persons, and that institution was a most valuable agent in the work. [During Mr. Coley's speech the Earl of Shaftesbury arrived, and Mr. Moore relinquished the chair.]

Sir JOHN BENNETT, in supporting the resolution, said that during his term of office, although he had to attend many gay and brilliant assemblies, yet he was glad he was so frequently asked to take part in educational meetings. It had been said years ago that there was no need for ragged-schools, but now they began to see the good resulting from them. They had learnt that ignorance was a most costly thing, for they were now obliged to send away millions of money to foreign countries to pay for work which the working classes here were not qualified by education to accomplish. He believed that the school board would be able to give most valuable assistance in that work, and that what could be done in foreign lands would soon be done here.

A couple of pieces were then sung by the children, after which

The Rev. W. CARPENTER, of St. James's, Hollo-way, moved the second resolution, approving of the transfer of the day school to the London School Board. He considered it a wise step to let the school board give the secular instruction, but they had not forfeited the right nor the duty to give the higher spiritual education which was needed, and which was the object of the founders.

The Rev. A. MURSELL, in seconding the resolution, said he was thankful for the opportunity of being there, although he could not forget that it was not as a fellow soldier fighting in the ranks, but only as a kind of male *vivandiere*, doing what he could to help and encourage those who had fought in the battle, that he could appear there.

The resolution having been carried unanimously, the Rev. Mr. HODGSON moved a vote of thanks to the chairman, which was seconded by Mr. HOGSON, and carried with great applause.

The Earl of SHAFTESBURY, on rising to respond, was very warmly received. Confessing himself perplexed by the opposing sentiments which had been applauded in the course of the evening, he drew the inference that in the present transition state it was difficult to say to what point things were tending. In view, however, of the apparent transfer of the day-school teaching to the London board, it behoved them to give the more earnest heed to the other plans for benefiting the waifs and strays of the population—those who in thousands, tens of thousands, and hundreds of thousands, had been raised from the depths of degradation and misery, and operated upon for good in a variety of modes which no national system could compass. All this, too, at a time when no other agency was making such effort. ("Hear, hear," and applause.) He strongly insisted that this noble and effective work should not be set aside by any grandiose declarations about the abstract benefits of secular education, which, however much it might develop intellect, would not fit the children for earning an honest livelihood such as the training received at this institution. What, he asked, was to become of the ragged churches, the crèches, the youths' institutes, the sewing-classes, &c., which supplied to these poor children that which they could never get in their wretched homes? Let them, indeed, have the education spoken of; but as an ornamentation, not as the basis; not in the place of the one thing needful—teaching them to do their duty in that state of life to which it had pleased God to call them. (Applause.) The special lesson of the position was the increase of responsibility arising from the pressure of a great competing system:—tenfold more physical, mental, and pecuniary efforts were required, and he earnestly appealed to them to rise to the occasion. (Applause.) Some remarks of Sir J. Bennett on the superiority of certificated teachers elicited from his lordship an earnest vindication of ragged-school teachers; a class more remarkable, meritorious, and fruitful in good, never arose in this or any other country. (Cheers.) Tracing their extraordinary influence to its causes, and describing its many evidences, he said such teachers could never be made by any training and certificates—never formed under any secular system, and, if extinguished, never revived. (Hear, hear.) No national system could ever undertake the work done by voluntary effort in the ragged-schools, which since their origination had been the means of rescuing and fitting for an honest livelihood at home or in the colonies 200,000 children. (Applause.) What would London have been but for this effort? (Hear, hear.) Let them hold fast to it, unconscious, if not of opposition, yet of defeat. Our great basis must, he said, be religion; our fixed determination that, whatever betides, the children of England shall be brought up in the faith and fear and nurture of the Lord. (Great applause.)

The proceedings were then closed with the benediction by the Bishop of Gloucester and Bristol. We may add that the evening's proceedings were varied by the beautiful singing of the children.

PARLIAMENTARY SUMMARY.

THE CARDIFF CHURCH CASE.

At the time of private business in the Commons on Thursday, Mr. Dillwyn moved that All Saints (Cardiff) Bill be read a second time on that day six months. He said that the object of the measure was to sanction the sale of All Saints' Church at Cardiff to the Marquis of Bute for the Roman Catholic population of the town. He did not blame the noble lord for this display of zeal in the interest of his co-religionists, but he asked the House not to sanction an attempt to disestablish, by a private bill, a church for which a site was granted, many years ago, by the late Marchioness of Bute, for the Welsh-speaking population of Cardiff. He was, and had long been of opinion, that the Church of England in Wales was a mistake, but he objected to its disestablishment being effected by a private bill. Mr. Osborne Morgan seconded the amendment, remarking that this was nothing more nor less than an attempt upon a small scale to disestablish the Welsh Church. This was the first time since the Reformation when it was attempted to sell a Protestant Church to the Roman Catholics. Mr. Newdegate opposed, and Colonel Stuart supported the bill. Mr. Goldney also supported the bill. Mr. Bruce said that from his knowledge of the Bishop of Llandaff, he was satisfied that the prelate would never have sanctioned a measure which he thought would have the slightest evil influence upon the progress of the Church amongst the Welsh-speaking population of his diocese. The whole of the clergy in Cardiff were in favour of the bill. The congregation attending this church did not exceed ten at the morning, and twenty at the evening service. Every exertion to establish a Welsh congregation for the church had failed, and Lord Bute offered to exchange its site

for one in a more eligible position. Mr. H. Vivian contended that if they passed this bill, they would alienate from the poor Welsh of Cardiff a church which belonged to them. Mr. Horsman said that in point of fact a Protestant church was about to be transferred to the Roman Catholics. Was this to be a precedent whenever a Protestant population dwindled and a Roman Catholic one increased? Lord J. Hamilton defended the object of the bill, which he said had the approval of the bishop and clergy of the diocese. Mr. Watkin Williams, at the risk of incurring some prejudice, must say that he was in favour of this bill because he felt that it was rather too much to say that the measure was opposed to the interests of the Established Church. Mr. Richard, speaking on behalf of many of his countrymen who were members of the Established Church, opposed the measure on the ground that it was a serious encroachment upon the rights of the Church of England inhabitants of Cardiff. It had been stated, in support of the bill, that it was difficult to secure a Church of England minister who spoke the Welsh language to officiate in the church in question, but he could scarcely think that this could be the case, when no difficulty was experienced in obtaining Welsh-speaking ministers for the numerous Nonconformist places of worship in Wales. Mr. Octavius Morgan supported the bill in the interest of the public peace, inasmuch as the windows of the church were constantly being broken and the congregation annoyed by the Roman Catholic population, in whose neighbourhood the building was situated. Mr. Sinclair Aytoun regarded the bill as part of a system of intimidation which had been adopted by the Roman Catholic population of Cardiff towards the members of the Church of England, and if it were passed a premium would be offered to the practice of similar intimidation elsewhere. The bill was supported by Mr. Eastwood and Mr. Dalrymple, and opposed by Mr. Walpole and Mr. Greene. On a division it was thrown out by 172 to 153. The announcement of the numbers was received with cheers by the opponents of the measure.

THE BALLOT BILL.

On the motion for the third reading of this bill Mr. Maguire proposed to recommit it in order that he might strike out the 26th rule, enabling an illiterate voter to have his ballot paper marked by the presiding officer. Mr. W. E. Forster almost admitted that the introduction of this rule had seriously impaired the efficacy of the system of voting provided by the bill, but as it had been adopted he recommended the House, in the interest of the ballot itself, to adhere to it. The discussion lasted some little time longer, but when a division took place the motion was rejected by a majority of 218—279 to 61.

The general discussion was opened by Mr. W. H. Smith and Sir F. Heygate, who as members of the Select Committee on Corrupt Practices, expressed themselves opposed to the principle of the ballot as carried out in other countries, and Mr. G. Bentinck predicted that, as no one wanted the measure and no one liked it, it would soon become so unpopular that the public would demand its repeal. Mr. Watkin Williams stated that he was an unwilling convert to the ballot, as he felt that it was absolutely necessary to protect the humble voter from the corrupting influence of his neighbour. Mr. Agar-Ellis thought the bill unnecessary, but Sir W. Lawson congratulated the Government upon having reached the final stage of the measure, although not until 129 divisions have been taken upon it.

Sir S. Northcote complained that the ballot was un-English, not because it was secret voting, but because it was at variance with the spirit of English liberty. He maintained also that the measure was not necessary for the repression of the evils against which it was directed, and that in point of fact it would not cure them. To secret voting in the abstract he had no objection, but he was opposed to a system under which the vote could never afterwards be traced.

Mr. W. E. Forster agreed with a remark made by Sir Stafford Northcote that the aim of both sides was alike to secure an honest expression of political feeling, but maintained that the most effectual way of doing this was by making it clear to the voter that his vote was his own, to be given solely on his own responsibility. That bribery would be checked by the ballot he showed from the colonial evidence; and, in reply to those who complained that the bill had been weakened in committee, he enumerated the various stringent provisions by which secrecy is secured. In short, with the exception of the South Australian ballot, it was the strongest ballot bill which had ever been passed anywhere. Mr. Forster concluded by predicting that the bill would become law this year, because the Lords would feel that the majority in the Commons and the majority in the constituencies were in favour of it and determined to have it. This last assertion was met with a loud cry of "No"; but Mr. Forster repeated it, and added his belief that the Conservatives even were favourable to it, inferring this from the fact that neither Mr. Disraeli, at Manchester, nor Mr. Hardy, at Bradford, had ventured to touch upon this question.

After putting the question that the bill be read a third time the Speaker declared that the "Noes" had it, a declaration which was received with much cheering and laughter by the opponents of the bill. The decision was challenged by the occupants of the benches on the Ministerial side of the House, and the laughter was renewed when hon. members on the Opposition side called upon the House to

agree to the ruling of the Speaker without taking a division.

The House then divided, and the numbers were:—

For the third reading ... 274

Against it ... 216

Majority ... 58

The announcement of the numbers was received with cheers by the Opposition.

On the question that the bill do pass, there was a cry of "No" from the Opposition side of the House; but the challenge of the Speaker's decision that the "Ayes" had it was not repeated, and the bill passed amid cheers from the Ministerial side of the House.

ACT OF UNIFORMITY AMENDMENT BILL.

On Thursday the House of Commons went into committee on this bill. Mr. Monk moved an amendment in Clause 5, making it optional whether the sermon should be omitted in certain cases. The amendment was agreed to. On the preamble of the bill being put, Mr. Bouvier said there was an important proposal in that preamble which was almost without precedent in any Act that Parliament had ever passed. It was proposed really to make the clergy of the Church of England in their Convocation the absolute masters of Parliament, as far as the recital in any Act could do so. The Ritual Commissioners made their report, and Her Majesty, acting, no doubt, on the advice of her responsible Ministers, gave her letters of licence for Convocation to consider that report. Convocation accordingly considered it; and the House was now asked to assent to the recital that it was expedient with a view to carry into effect, not the report of the Commission issued by Her Majesty to inquire into the ritual and rubrics of the Church of England, but the reports of the Convocation of the provinces of Canterbury and York, to make certain provisions. There was only two *quasi* precedents for such a course. The first was in the time of Henry VIII., when the assent of Convocation was recited in the Act of Parliament which enacted the divorce of that monarch from Anne of Cleves. After the Reformation there were several alterations made in the Prayer-book by Act of Parliament, twice in the reign of Edward VI., and once in the reign of Queen Elizabeth; and in those acts no reference was made to the proceedings of Convocation in the matter. In the Act of Uniformity passed in the reign of Charles II. it was true there was a reference to the proceedings of Convocation with respect to the Book of Common Prayer, as then submitted by the Crown and amended by them under Royal licence. But that was a most extraordinary time and occasion, being then just after the Restoration. There was then a Parliament of a most peculiar character, ready to carry into effect all the extreme views of the extreme High Church party of that period; and that was a precedent which the House would not like to follow. Moreover, the proceedings on that occasion in the time of Charles II. were of the most formal nature. The Book of Common Prayer was submitted to Convocation; they deliberated and reported upon it to the Crown, and the Crown sent a message with that identical Book of Common Prayer to the House of Lords, and requested them to proceed upon that book, and the reference to Convocation in the Act of Uniformity was not at all equivalent to that contained in the preamble of the present bill, which said it was expedient to carry into effect the report of Convocation. Therefore, the precedent even in that time did not go the full length of this proposal. The House had no evidence whatever of any report of Convocation. What did they know about the proceedings of Convocation? (Hear.) Did they read them or trouble themselves at all about them? Did they believe that they expressed the feelings of the great body of the laity? In many matters the opinions of the clergy in Convocation by no means expressed or represented the opinions of the laity. Technically, Convocation did not represent the Church. Nobody who knew anything about the law or the history of those matters could contend that they were the representative body of the Church of England. They merely represented the clergy. And now, for the first time, in the middle of the nineteenth century, they were asked to found their legislation on an important matter affecting the interests of that vast body belonging to the Church who were not of the clergy. That was really a revival of the ancient pretension of the clergy. He hoped the House would not assent to it. (Hear.) All who were interested in the welfare and the improvement of the Church ought to be very slow in giving their assent to it as Churchmen, for he was assured by those who were able—which he did not pretend to be—to judge of the spirit and temper of Convocation, and particularly of the Convocation of Canterbury, that if they could once establish that principle that no measure was to be passed by Parliament without the consent of Convocation to it, nothing would ever be done by the latter body for the improvement of the liturgy, the services, and other matters affecting the Church. The only mode of effecting such improvements hitherto had been by Parliament altogether disregarding Convocation and their wishes. Five or six years ago Parliament passed an important measure respecting the subscription of the clergy to the articles and liturgy of the Church, and there then was no recital or condition like that contained in the present bill. He entreated the House not to create now for the first time a precedent of a most

mischievous and dangerous character. (Hear.) The right hon. gentleman concluded by moving the omission of the recitals to which he had referred in the course of his speech.

Mr. Gladstone said that when his right hon. friend said that the effect of the proposal was to make the clergy the absolute masters of Parliament with respect to legislation in regard to the Church, he would ask his right hon. friend himself whether that was not the language of exaggeration. The words to which his right hon. friend objected contained a strict recital of what had happened, and bore the strictest analogy to the previous recital relating to the Royal Commission, to which his right hon. friend did not object. No one could doubt that Parliament was perfectly competent to legislate without the consent either of Convocation or of a Royal Commission, but what Parliament was competent to do was one thing, and what was a convenient method of procedure was another. (Hear, hear.) The recital, too, to which his right hon. friend objected was strictly conformable to the precedent established by the Act of Uniformity, and though, as his right hon. friend said, the Act of Uniformity was only one precedent, that Act formed the basis of our procedure in this direction from 1661 to the present date. What it was now proposed to do was to follow exactly the precedent established by that Act. It was not desirable that the Government should mix itself in ecclesiastical matters more than necessity required. The course taken had been this:—When a serious want had been felt an attempt had been made, on the responsibility certainly of the Government of the day, to appoint a commission, and to make that commission as much as possible representative of the Church—and of course when he said the Church he meant the laity as well as the clergy—and, if the report of the commission was satisfactory, to make it the basis of ulterior proceedings. The first case of the kind in our time occurred under Lord Palmerston, and reference was made to Convocation to ascertain what the opinion of the clergy was with respect to the alterations proposed, which at that time affected the declaration which they were called upon to make. He did not suppose that Lord Palmerston or the Government of the day in any way intended to imply that Parliament was under any obligation to make that reference, but simply that, with a view to the preservation of harmony between the different orders of the State, it was convenient to adopt that course. He was certainly one of those who approved that method of proceeding, and in the same way it had now been thought fit to refer this question to Convocation to ascertain their opinion upon it. Was that an unjust or an unfair course to adopt with regard to the daily services of the Church? Who were the congregation at the daily services of the Church? They consisted chiefly of the clergy and their families. ("Oh!" "Hear, hear," and a laugh.) It should be remembered that those who attended these daily services were generally a few units in a parish—(Hear)—and it was not unreasonable that they should endeavour to learn the opinions of those who undertook these daily services voluntarily, at the cost of considerable labour, and partly with a view to their own edification. The bill was introduced in the House of Lords by the Archbishop of Canterbury as the head of the clerical body of this country, and it had received not only the unanimous assent of that body, but the unanimous assent in its present form of the House of Lords. And now, having in the first instance been founded upon the report of a royal commission constituted under the advice of the responsible Ministers of the Crown, and made as representative in its character as possible, and having not only received the willing assent of the clergy but the unanimous support of the House of Lords, both of its lay and spiritual members, his right hon. friend asked the House to refuse to follow the precedent established in the great statute—the Act of Uniformity—which had regulated our public worship down to the present day. He trusted that the House would not adopt the course proposed by his right hon. friend, and thus add another to the already sufficiently numerous subjects beset with difficulty and disturbance which demanded the consideration of the House.

Mr. Horsman thought his right hon. friend who had just spoken had failed to perceive the real practical Parliamentary objection which had been started by the right hon. gentleman the member for Kilmarock. Who, he should like to know, in that House had any acquaintance with the reports of Convocation on which hon. members were asked to legislate? As a matter of order, therefore, he wished to ask the Prime Minister to inform the House whether he was aware of any precedent in which the House of Commons had been called to make reports the basis of legislation, of the contents of which it was in perfect ignorance.

Mr. Gladstone said that the remarks which he had made were confined entirely to the first paragraph in the recital.

Mr. Bouvier pointed out that the foundation of the proceeding referred to in Charles the Second's time was a message from the Sovereign stating what had been done by the Crown with Convocation, and laying before Parliament with the Book of Common Prayer a recital of that which the Crown had done. That, therefore, was a precedent which could not be quoted in favour of the present mode of proceeding. After what had fallen from his right hon. friend at the head of the Government, he hoped he would at all events assent to the striking out of the words to which he objected in the second part of the preamble.

Mr. Horsman wished to know what knowledge the House could be supposed to have of the fact that Convocation had made the report in question.

Mr. Hardy replied the House had the authority of the First Minister of the Crown, who stated on the part of Her Majesty that such a report had been made. (Mr. Gladstone: "And that of the Archbishop.") Speaking, he might add, with respect to the question of submitting to the Convocations of York and Canterbury matters connected with the Church of England, he could quite understand that many gentlemen connected with that Church would wish that it was more fully represented by Convocation. (Hear, hear.) They should, however, bear in mind that Convocation as it stood was the only representative body of the Church and the clergy which we had at present. He should like to ask the members of other religious persuasions whether they would wish that the House should rise up in opposition to what had been done by the representative bodies of those persuasions. Such men ought, he thought, to look with some delicacy on the position which was occupied in that respect by the Church of England. Convocation had acted for her from time immemorial, and was her only representative body. The House of Commons, too, now occupied a very different position in regard to the Church from that in which it stood in the days of Charles II. And would the right hon. gentleman the member for Kilmarnock, he should like to know, wish the House of Commons to legislate on the service and doctrines of the Church in the first instance without consulting those who were her representatives? Would it, too, be a decorous proceeding, so far as related to Her Majesty, to strike out of the recital the words stating that she had consulted the Convocation of the two provinces? He quite admitted the supremacy of Parliament, but there were many ways in which he hoped it would never deem it right to exercise that supremacy, with which in the present instance there had not been the slightest desire to interfere. He entreated the House, therefore, not for the sake of a mere suspicion that there was any interference attempted with its dignity, to set aside what many conscientious persons looked upon as a most important part of the bill.

Mr. Monk did not see how the House could refuse to assent to the simple statement of fact which appeared in the former part of the preamble.

Mr. Goldney thought the member for Kilmarnock had taken a sound constitutional view of the matter, and that the course proposed by the Prime Minister would make Convocation master of the situation. He thought the whole of the second portion of the preamble should be omitted.

Mr. Gladstone had no objection to the omission of the latter part of the preamble, declaring it to be expedient to give effect to these reports by legislation.

Mr. T. Hughes said if the right hon. gentleman insisted on a division he would vote with him. The late doings in Convocation did not give him such confidence in that body as would induce him to consent to the introduction for the first time of Convocation into an Act of Parliament. (Hear, hear.)

Mr. Kinnaird, in supporting the amendment, said no good would be done to the Church of England till the Act of Uniformity was abolished.

Mr. Miall said he could not let the debate come to a close without saying a word. The speech of the right hon. gentleman at the head of the Government utterly ignored the fact that this House contained a considerable number of representatives who were what he might call members of the Nonconforming laity of the Church, and who represented a large section of the public out of doors. Something surely was due to them. (Cries of "Oh, oh," followed by cheers from below the gangway.) It appeared to him that there was a strong tendency on the part of some members of that House, and he was afraid also on the part of some members of the Government, to bring the country under the sway of sacerdotalism. This was part of the attempt, and he begged earnestly to protest against it as such.

The committee then divided on the question that the words, "Whereas Her Majesty was pleased to authorise the Convocations of Canterbury and York to consider the report of the said commissioners, and to report to Her Majesty thereon, and the said convocations made their report to Her Majesty," stand part of the preamble.

For Mr. Bouverie's amendment ... 97
Against ... 141
Majority ... 44

The omission of the second part of the preamble was agreed to.

Mr. Muntz moved to report progress.

Mr. Bouverie hoped that his hon. friend would withdraw the motion to report progress, as he intended to try the question again on the report.

The motion was withdrawn, and the bill passed through committee.

On Monday, when the motion for the third reading of the bill came on, Mr. Bouverie moved that it be recommitted in order to strike out of the preamble the clause which recited that the reports made to Her Majesty by the commissioners had been referred to the Convocations of Canterbury and York, who had reported to Her Majesty thereon. There was no sufficient evidence before the House to show that these reports had ever been made. The less Parliament recognised or had to say to Convocation the better. (Hear, hear.)

Mr. Dalrymple said that the House was simply asked to legislate for the small number of the

clergy who held daily services, and the matter was one in which the laity had little concern, inasmuch as these daily services had not yet, he believed, taken much hold upon them. Convocation, too, had treated one of the recommendations of the Ritual Commission in a manner which, in his opinion, did not entitle them to very great respect.

Mr. Walpole said that the second part of the preamble having been withdrawn, Parliament being the only body which could legislate on the present or any other subject, was asked to give the ministers of the Church of England in a case most vitally affecting their obligations and the discharge of their duties, an opportunity of so far stating their opinions as to give their consent to such a proceeding as the House was asked to sanction. Could anything be more reasonable?

Mr. Horsman said the point was that a report had been made by the commissioners, and their report had been referred to Convocation, who reported to Her Majesty. But what, he should like to know, did the House know of the report of Convocation? Who had seen it? He, for one, was not aware that there was any such report.

Mr. Gladstone replied that the statement of a responsible Minister of the Crown was, in his opinion, sufficient. But Mr. Bouverie contended that it was wrong there should be any reference at all to the proceedings of Convocation. This bill had received the assent of the whole of the prelates in the House of Lords, the special recommendation of the Archbishop of Canterbury, and the unanimous assent of the House of Lords. Therefore it was not true to represent this bill as the product of a particular section of the Church. He would say no more of the representation of Mr. Bouverie that this bill was the concoction of the Prime Minister than that it was an invidious representation and untrue. The less the House had of this ecclesiastical legislation the better—(Hear, hear)—but when it was shown that all the chief parties interested in this matter desired the passing of this bill, it would be churlish on the part of the House of Commons to refuse its assent to it.

Mr. Locke King said what Mr. Bouverie objected to was that an entirely new precedent should be established by stating in the preamble that the sanction of Convocation had been obtained. (Hear.)

Mr. Newdegate deprecated the introduction into the preamble of the reference to Convocation.

Dr. Ball held it to be a serious precedent that the House of Commons should act in a matter of this importance without having on the table papers which would show that the proceedings were regular and that the statement in the preamble was justified.

The House divided, and the numbers were—
For the recommittal ... 89
Against ... 163
Majority against ... 74

The bill was then read a third time and passed.

THE SUPPLEMENTARY ARTICLE.

In the House of Lords on Monday, Lord Granville said that he had hoped to be in a position to make a final statement in regard to the negotiations with the United States. No final result had, however, been arrived at, and Congress had postponed its adjournment for a week. Without knowing the reasons for this step, we had a right to infer that it evinced a desire to remove obstacles to a favourable arrangement. His lips were therefore still sealed, except in regard to some misapprehensions which he had obtained the sanction of his colleagues to remove. He had been much gratified to receive from Lord Russell a letter expressing his satisfaction with the supplementary treaty. No one regretted more than himself the surreptitious publication of the correspondence between Mr. Fish and General Schenck, which had not been the act of the United States Government, but was attributable, according to the American Minister, to the "enterprise" of a New York journal. By that publication their lordships were made aware of the article which Her Majesty's Government had stated their willingness to adopt, and upon which Lord Westbury recommended them to consult their legal advisers. This had been done, and the opinion given had been entirely satisfactory. With regard to the supposed danger of our Government in agreeing to some compromise which would further weaken the supplementary article, the American Government had made no attempt to modify the operative part of the article, and there was no reason to believe that any difference of opinion between the two Governments existed on this point. The point of difference between the two Governments was solely with regard to the exact extent of the engagement by which both parties bound themselves for the future. He saw no reason why the two Governments should not come to a substantial agreement on that point, in which case any difficulty as to the form of procedure might easily be overcome. Her Majesty's Government from the first determined that it was impossible the indirect claims should be submitted to arbitration, and this declaration he again emphatically repeated.

Lord Russell, admitting that he was originally satisfied with the supplementary article, said that, after the publication of the American correspondence, he had seen reason to change his opinion. Lord Cairns said that no doubt the opinion of the law officers of the Crown was satisfactory to the Government, but the time had come when their lordships should be free to examine and discuss the supplementary article for themselves. Lord Westbury did not want to see the "opinion" of the law officers, but would prefer to see the "case."

Lord Granville said there was great inconvenience during diplomatic negotiations in these extra-judicial opinions given by Lords Cairns and Westbury, to which a certain amount of judicial weight might be erroneously attached by the people of both countries.

In the Commons, Mr. Gladstone having made a similar explanation, Mr. Disraeli asked what arrangements were in contemplation with regard to the meeting of the arbitrators on the 15th inst. Mr. Gladstone replied that this also was a subject of communication between the two Governments, but he undertook that whatever was done should be in accordance with the assurances the Government had always given. Mr. Horsman wished to know whether the American Government had abandoned its position that the indirect claims fell under the Treaty of Washington, and that the President had no discretion to withdraw them; to which Mr. Gladstone replied that the article was an attempt to escape from the former difference of opinion between the two Governments, not to solve it, and repeated that its meaning was that the indirect claims would not be prosecuted or entertained by the arbitrators. Mr. Osborne urged the House to extort from the Government a pledge that they would forswear arbitration unless the indirect claims were distinctly withdrawn. Mr. Bouverie also expressed his alarm that the Government was still proceeding by means of "understandings" (which Mr. Gladstone said was not a correct interpretation of his language), and asked whether the supplementary article would be laid on the table. Lord Bury gave notice that he would move a resolution similar in terms to Lord Russell's. Every concession we made had only led to fresh demands from the United States, and if we put our foot down more firmly we should be more likely to come speedily to a settlement. A discussion, therefore, would strengthen the hands of the Government.

Further questions having been asked, Mr. Gladstone repeated once more the sense attributed by the Government to the supplementary article—that the indirect claims would be reduced practically to a nullity; and said that the American Minister's agreement in that construction of it had been recorded in the usual way. It would not be consistent with his duty to give any facilities either for Lord Bury's discussion, or for the expression of opinion which Mr. Osborne desired. For the present he postponed undertaking to lay the supplementary treaty on the table.

THE MOTHER COUNTRY AND THE COLONIES.

In the Commons on Friday, Mr. Macfie called attention to the relations between the mother country and the colonies, and moved a resolution suggesting the appointment of a Royal Commission to consider whether they should not be admitted to a participation in affairs which concern the general interests of the empire. Mr. D. Dalrymple seconded the motion, and Mr. R. Torrens advocated a scheme under which the colonies would be represented in this country by *chargés d'affaires*, having the rank and standing of diplomatic agents. After some remarks from Mr. R. Fowler and Mr. Hermon, Mr. Knatchbull-Hugessen denied that the colonies had been treated with coldness and neglect, or that they had made any complaints. For an exposition of the views of the Government he referred the House to his own speech last year, which he said had given great satisfaction to the colonists, and repudiated, both personally and for the Government, all ideas of separation and alienation. The debate was continued by Mr. Hardy, Mr. A. Kinnaird, and Mr. Greene, and in the end the motion was withdrawn.

ANNUITIES FOR CERTIFIED TEACHERS.

Mr. Whitwell moved an address to the Crown praying for some provision to be made, by deductions from the education grants, for securing annuities to certified teachers in the elementary schools. Mr. Melly, Mr. Birley, Mr. Pim, Mr. Scourfield, Mr. Hermon, Mr. O'Reilly Dease, Mr. Reed, and Mr. Maguire supported the motion, and Mr. Forster offered to consent to a select committee to consider how the desires of the teachers could be carried out. Mr. Gregory thought this a very fair offer; and Mr. Whitwell accepting it, withdrew his motion.

THE LATE MR. MURPHY.

Mr. P. Wyndham next censured Mr. Bruce's conduct in releasing the prisoners who were convicted for the assault on Mr. Murphy from which he subsequently died, and moved a resolution condemning Mr. Bruce's act as unwarranted by the circumstances of the case, and tending to weaken the power of the law. Mr. Sinclair Aytoun supported the motion, while Mr. O'Reilly Dease opposed it. Mr. Bruce replied that he had acted in the matter without reference to Mr. Murphy. He had been influenced by a memorial from the local magistrates, and Lord Chief Baron Kelly, who tried the case, had recommended that the sentences should be remitted. Sir W. Lawson thought that Mr. Bruce's intervention in this case would tend to bring justice into contempt; and Mr. Newdegate condemned the whole conduct of the Home Office towards Mr. Murphy. Mr. Muntz disclaimed all sympathy for Mr. Murphy, but desired that all sides should be treated impartially, which he was afraid was not always the case. Mr. Henley saw no ground for censure on Mr. Bruce. After a few words from Dr. Brewer the motion was withdrawn.

SCOTCH EDUCATION BILL.

On Monday the Commons went into committee

on the Scotch Education Bill. The first point of controversy which arose was a question as to the appointment of a Scotch Board of Education, which occupied several hours. The bill proposes that the control of education in Scotland shall be vested in a special department of the Privy Council, and on the first clause Mr. Gordon proposed an amendment designed to establish a Board of Education in Scotland. The Lord Advocate at first objected, pointing out the anomaly of committing the control of Imperial funds to an irresponsible statutory commission, and urging also that local control would be secured by the school boards. After a long discussion, in which many of the Scotch Liberal members expressed a desire for a local board, the Lord Advocate offered to consent to the appointment of a temporary board or commission in Edinburgh, which should have charge of all the arrangements for putting the Act into operation, but which should have no control over the finances. Mr. Gordon declined to accept this compromise, and, going to a division, was beaten by 253 to 197. The committee was then adjourned after a motion to report progress had been defeated by 233 to 168.

MISCELLANEOUS.

The Ballot Bill was read a first time in the Lords on Friday, and stands for second reading to-morrow.

On Thursday Mr. Disraeli inquired whether Professor Bernard's recent lecture at Oxford—which he said he had read with amazement and alarm—had been delivered with the sanction of the Government, to which Mr. Gladstone replied that the Government had no participation in the lecture, and Mr. Bernard had acted on his own responsibility.

On the same day Mr. Hermon asked if it was intended to give power to some other authority than the school board to compel the attendance of children at school. Mr. Forster replied that the Act gave no power to the Education Department to give power to any other authority than the school board to compel the attendance of children.

In the Lords on Monday, Lord Lansdowne (in reply to Lord Hertford) stated that permission had been given by the Secretary for War to the band of the Grenadier Guards to take part in the coming "World's Peace Jubilee and Musical Festival" in the United States. The sanction of Her Majesty and of the Field-Marshal Commanding-in-Chief had also been obtained, and the bandsmen would go out in charge of an officer of the regiment. The proceeding was declared to be most irregular by the Duke of Richmond, and was further impugned by Lord De Ros, but was defended by Lord Granville as being according to precedent, and not likely to be followed by any ill consequences.

On Monday their lordships, against the wish of the Government, decided, on the motion of Lord Lifford, to appoint a select committee on the working of the Landlord and Tenant (Ireland) Act, 1870. The motion was carried by 53 to 29.

In reply to Mr. Fawcett, Mr. Gladstone said that after the Scotch Education Bill it was proposed to take the Mines Bill, and when the latter had made some progress he should be able to speak more decidedly on the question of the Corrupt Practices Bill.

PARLIAMENT AND CONVOCATION.—The following members (ninety-nine including tellers) voted on Thursday night for omitting from the preamble of the Uniformity Act Amendment Bill the recital that the proposed alterations in the Church services had been approved by Convocation:—

Adair, H. E.	Fortescue, Hn. D. F. Parry, L. J.
Anderson, G.	Gourley, E. T.
Anstruther, Sir R.	Graham, W.
Armitage, G.	Grieve, J. J.
Aytoun, R. S.	Grove, T. F.
Baines, E.	Herbert, A. E. W.
Bass, A.	Holland, S.
Beaumont, S. A.	Holms, J.
Beaumont, H. F.	Horsman, Rt. H. E. Rathbone, W.
Beaumont, Capt. F.	Hughes, T.
Brinckman, Captain	Hurst, R. H.
Brodgen, A.	Illingworth A.
Brown, A. H.	Johnston, A.
Bruce, Lord C.	Johnstone, Sir H.
Cadogan, Hon. F. W.	Kensington, Lord
Candish, J.	Kinnaird, Hon. A. F.
Carter, R. M.	Lancaster, J.
Childers, Rt. Hon.	Lawson, Sir W.
Clifford, C. C.	Lea, T.
Colman, J. J.	Leeman, G.
Cowper-Temple, Hn.	Lewis, H.
Dalgleish, R.	Lubbock, Sir J.
Dalrymple, D.	Lusk, A.
Davies, R.	Macfie, R. A.
Denman, Hon. G.	M'Arthur, W.
Dent, J. D.	M'Laren, P.
Dickinson, S. S.	Marling, S. S.
Dillwyn, L. L.	Martin, P. W.
Dodds, J.	Miall, E.
Ewing, H. E. C.	Miller, J.
Eykyn, R.	Morley, S.
Fitzmaurice, Lord	Morrison, W.
Fletcher, I.	Mundella, A. J.
Forster, C.	Muntz, P. H.

TELLERS.

Mr. Bouverie.
Mr. Locke King.

THE BALLOT BILL.—Six Conservative members voted with the Government in the division on the third reading of the Ballot Bill. These were Mr. Orr Ewing, Mr. R. W. Hanbury, Mr. Hutton, Mr. Mellor, Mr. F. S. Powell, and Mr. Tipping. The only Liberal who voted with the Opposition was the Hon. Leopold Agar-Ellis, one of the members for Kilkenny county.

POISONOUS ICES.—Now that the season for ice eating is near at hand, if may be as well to state, as a matter of precaution, that the German medical journals are calling attention to the circumstances that several cases of poisoning by vanilla ices have of late years occurred in Paris, Altona, Munich, Vienna, and other places.—*Medical Times and Gazette.*

Epitome of News.

The Rev. Dr. Caird preached before the Queen and Court in Crathie on Sunday. Her Majesty is expected to leave Balmoral about the 17th.

The *Lancet* says that a long period of quietude is necessary to re-establish the health of Her Majesty. Much public exertion during the ensuing summer months would probably induce a return of the painful illness from which Her Majesty suffered last autumn.

On Saturday the Prince and Princess of Wales returned to England from the Continent. Their royal highnesses landed at Dover, and reached London shortly before eight o'clock in the morning. In the evening they went to the Italian Opera, Covent-garden. As soon as they entered the house the audience rose, and the orchestra played "God bless the Prince of Wales."

Notice is given that the Prince of Wales will, by command of the Queen, hold a *levée* at St. James's Palace, on behalf of Her Majesty, on Saturday, the 22nd of June.

The Duke of Edinburgh was thrown from his horse on Saturday afternoon in Hyde Park, but was not at all injured. The duke reached Kingston Harbour yesterday morning on board the *Galatea*. The Lord Lieutenant was in attendance, and they were conveyed by special train to the viceregal lodge. The prince will open the Dublin Exhibition to-day.

The birthday of the Queen was celebrated on Saturday with the usual military and other honours at all the Government establishments and garrisons. In the evening the usual State dinners were given by the Prime Minister, the Home, Foreign, Colonial, and War Secretaries, the Lord Steward of the Household, the Lord Chamberlain, the Master of the Horse, and the Chancellor of the Exchequer. The banquets were followed by grand evening receptions. There were also illuminations by the court tradesmen and club-houses.

Mr. Loftus T. Monro, who for the last four years has been tutor at Carmarthen Training College, has been appointed to an assistant-mastership at Skipton Grammar School.

The carriage-way of Ludgate-hill, according to the *Builder*, is to be paved with American wood pavement, at an estimated cost of 2,247l.

The death is announced at Trieste of Mr. Charles Lever, the well-known novelist. Mr. Lever was sixty-three years of age.

The Metropolitan Horse Show was opened on Saturday at the Agricultural Hall. It is described as one of the best of its kind which has ever been held.

The directors of the Bank of England on Thursday reduced the rate of discount from 5 to 4 per cent. The movement was generally anticipated, owing to the increased supply of money and the large imports of gold; and there is every prospect of a further reduction in the course of a few weeks.

Once more the Peculiar People appear in the police-court. One of that body was charged at Lambeth with neglecting to have his child vaccinated; and, after repeating the usual stock quotations from St. James, struck his colours so far as to consent to have his child vaccinated, thereby reducing the fine inflicted by the magistrate to half-a-crown.

On Saturday afternoon a trades union demonstration was held in Manchester, to protest against the provisions of the Criminal Law Amendment Act and to promote the nine hours movement. Eight thousand persons, representing thereby five societies, walked in procession to Pomona Gardens, where resolutions were passed.

The lock out in the flax trade at Belfast has fairly begun. On Thursday evening about 3,000 operatives were paid off, and next day there were three mills standing. It is feared that about a dozen other mills will be closed this week.

The committee of the Master Builders' Association on Monday resolved to convene a general meeting of the trade, and recommended a general lock-out unless the workmen return to their employment in the firms of Messrs. Jackson and Shaw, and Messrs. Brassey, on the existing terms, without delay—these firms having been selected by the trades-unionists as the first objects of attack. One of the firms whose men have struck expresses its determination to send all the best work to Belgium in the course of next week for manufacture.

The announcement of a rise in the price of coal has led to a general movement on the part of the colliers of the Leeds and Methley districts in support of an application for the advance of wages. The demand will be taken into consideration by the masters.

The day being fine, there was an immense assemblage on Epsom Downs on Wednesday, the Derby Day. The great race was won by Cremorne, Prince Charlie, the favourite, being nowhere.

Five Japanese gentlemen engaged in the administration of the law in their own country, are now in London, and have been visiting our various courts of law and police.

A conference was last week held at the Westminster Palace Hotel, having for its object the readjustment of local taxation. The Mayor of Norwich took the chair, the Corporation of that city being greatly interested in the matter, as local taxation is very heavy in Norwich. Sir Massey Lopes, M.P., in speaking on the subject, urged on the inhabitants of towns to organise and hold public meetings, and to diffuse information on the subject. An association was formed, which is to

be called the "Local Taxation Municipal Association"; and a resolution was passed, calling on the Mayors of different boroughs to hold public meetings of ratepayers on the subject.

Mrs. Digges, the actress at the Haymarket who had been deserted by her husband and then had her goods seized for his debts, gained her cause the other day before Justice Willes, a point of law being reserved. When brought before the full court on Friday, the point was decided against her. The goods, it was ruled, were not hers, but her husband's, and a rule was granted to enter a verdict for the defendant, reversing the former verdict for the plaintiff. This is a genuine woman's grievance.

The *Athenaeum* states that Lord Dalling has left the "Life and Letters of Lord Palmerston" in a more perfect state than might have been expected, when we remember the state of his health during the last year of his life. Down to 1848, the work is in type, and the portions relating to the events of 1851 and 1852 are complete in manuscript. He had also finished the better part of the essay on Sir Robert Peel; which, with a sketch of Lord Brougham's career, was to form a part at least of a second volume of "Historical Characters."

FOREIGN MISCELLANY.

The Archduchess Sophie, mother of the Emperor of Austria, died last week. She was sixty-seven years of age.

Mr. John Sanfield Macdonald, late Premier of Ontario, is dead.

Mr. James Gordon Bennett, editor and proprietor of the *New York Herald*, died on Saturday.

According to a telegram which has been received in London from Isfahan, the famine in Persia is worse than ever, and bread is not to be had.

The Municipal Council of Paris has decided upon rebuilding the Hôtel de Ville, which like the other public buildings in the city, suffered so severely at the hands of the Commune.

DISCOVERY OF A RUINED CITY.—A report is current that a young engineer, engaged on a survey of the Sirhind Canal, has discovered the ruins of an extensive city. It is about 150 miles south-west of Umballa, in the midst of the desert, where water is only reached at 200 feet below the surface.—*Indian Paper.*

RELIGIOUS PROGRESS IN ITALY.—It is stated that Count Venosta, the Italian Prime Minister, has consented to place the bust of Martin Luther amongst the portraits of celebrated men at the Capitol!

PASSPORTS.—An official announcement has been made by the French Government that British subjects entering or departing from any part of France will be allowed the same facilities as on the northern frontier, being merely required to state their names and nationality. On the Spanish frontier, however, this arrangement cannot for the present be carried out.

THE FRENCH COURT-MARTIAL.—The *Journal Officiel* announces that from the 20th to the 27th of May the courts-martial in France have passed 250 sentences and dismissed nine cases brought before them. The total number of sentences passed now amounts to 10,527, and of prisoners released 21,365, making in all 31,892 cases disposed of. From Versailles we learn that the military tribunal has condemned a man to death for complicity in the burning of the Tuilleries, and Grelier, a member of the Commune, to penal servitude for life.

CHRISTIANITY IN JAPAN.—The *New York Herald* of the 18th ult. says:—"The members of the Japanese Embassy in America are in receipt of Government despatches which announce the most important news which has been communicated to the Christian churches from the East since the days of the travel of Marco Polo and the receipt of his first letters from Asia. An Imperial Japanese decree, issued in the month of April last, abolished all the national edicts against Christianity which have been in force for more than three centuries. The decree was made public by the Cabinet of the Tenno, speaking in the name of the youthful Emperor. It was accepted with respect by the people. The Buddhist priests, acting in the spirit of their professional ecclesiastical corporate exclusivism, attempted to resist it: they endeavoured to force its repeal. With this view a body of clerics tried to make their way into the palace, moved by the resolve of overawing the civil ruler and his advisers. They were resisted by the military guards and cut down by the sword of the law."

LUXURY AND EXTRAVAGANCE IN PARIS.—Some interesting information respecting the fashionable follies of Parisian ladies is furnished to the *Times*. The Republic, instead of acting as a chastener of manners and morals, has apparently added to the frivolity of at least the female portion of the population. Instead of Spartan black broth and the simple toga, there is nothing but sickening luxury, both in dress and food. 1,000l. a-year is counted a mere trifle for a lady's dresses; 20l. per annum scarcely suffices to provide a dame of fashion with sufficient false hair for her silly head; and in an instance particularized, 1,000l. a year is spent in the mere purchase of natural flowers. Bonnets, to be respectable—that is, to be ridiculously grotesque—must be paid for at the rate of 10l. a-piece; a gown costs 40l., and everything else is paid for in proportion.—*Sheffield Independent*.

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** Several communications we have received are unavoidably deferred in consequence of the pressure upon our space this week.

The Nonconformist.

WEDNESDAY, JUNE 5, 1872.

SUMMARY.

THE Alabama negotiations have, it would seem, taken a new turn. The Supplementary Article as altered by the United States Senate satisfies our Government so far as regards the Geneva Court of Arbitration, but would leave our position as a neutral Power very doubtful. To obviate this objection the Washington Government have engaged, if that Article should be accepted by our Cabinet as it stands, to consent to the appointment of a new Joint Commission, to meet next winter for the purpose of arranging another special treaty relative to the rights of neutrals, especially in respect to consequential damages—the plain object of which cumbrous proposal is to save the treaty while avoiding a positive withdrawal of the extraneous demands. The diplomatic discussion is still proceeding, but there are as yet no definite indications of its drift, though the Arbitration Court is to meet on the 15th inst.

Perhaps the debate in the House of Lords last night will have some influence on the negotiations. Before a very crowded House, Earl Russell moved his oft-deferred resolution, the effect of which would be to pledge the Government to suspend all negotiations till the indirect claims are fully and distinctly withdrawn. His

lordship's speech was so hostile to the Government, that Earl Granville and subsequent speakers on his side were justified in regarding the motion as a question of confidence, and as inviting an abrogation of the Washington Treaty. The Foreign Secretary urged with much earnestness that Her Majesty's Government would stand better before the world should the treaty fall to the ground—which was not yet certain—if they exhausted every possibly means of arriving at a satisfactory conclusion. But he was silent on the new proposal of Mr. Secretary Fish. Lord Derby unhesitatingly supported the resolution, on the ground that if the claims were withdrawn in fact, they were not withdrawn in form; and Lord Salisbury, Lord Malmesbury, and Lord Cairns took much the same view. Lord Westbury alone of all the speakers outside the Ministerial bench counselled a suspension of judgment till it was seen what became of the Supplementary Article. The Lord Chancellor's proposal to adjourn the debate was strenuously opposed by the Opposition, and was eventually negatived by 125 to 85. Having thus indirectly tested the feeling of the House, the Duke of Richmond gave way, and the debate will be resumed to-morrow night, when the Government will perhaps be in a better position to act upon Earl Grey's suggestion to give an assurance that they will take care the indirect claims shall not possibly come under the cognizance of the arbitrators, and thus allow Earl Russell's motion to drop.

But for this motion the Upper House would to-morrow evening have dealt with the Ballot Bill, on the proposal that it be read a second time. That measure left the Commons on Thursday night, backed by a majority of 58 (274 to 216), and there can be little doubt that the peers, even if they accept the second reading, will materially alter its scope in committee.

This serious obstacle to other legislative business having been removed, the Scotch Education Bill was proceeded with on Monday, when it was soon discovered that the resolution of Mr. Gordon, for enforcing religious education in the parish schools, carried before the recess by a snap division, was of no practical effect. In committee the ex-Lord Advocate proposed that the bill should be carried out by an Education Board in Scotland, and not, as the Government proposed, by a special department of the Privy Council. He was beaten by a majority of fifty-six—the Lord Advocate having previously consented that the Act should be put in operation by a temporary board in Edinburgh, which is to have no control over the finances. Last night Mr. Gordon was also unsuccessful with his amendment for exempting the parish schools from the operation of the Act, but the majority against him was reduced to forty-five. Day sittings on Tuesday and Friday having now commenced, the Scotch Education Bill will not long tarry in committee, after which the Mines Regulation and Corrupt Practices Bills are to be taken in their order.

The judgment of Mr. Justice Keogh in the Galway election case has produced an extraordinary sensation in Ireland. His denunciations of the priests are condemned by the so-called "national" as well as the Liberal press in language of extreme violence; the Judge has in several places been burnt in effigy; a Nolan Indemnity Fund has been started; and Cardinal Cullen has convened a meeting of his clergy to protest against "the offensive and unwarranted statements concerning Catholic doctrines and discipline that have been embodied in the judgment in the Galway election petition." The tone of the judgment may have been offensive and unbecoming the bench, but the facts remain, and will not easily be forgotten—in England at least.

The Conservatives, who seem to be very actively preparing for a general election, have won another seat. The vacancy for Oldham caused by the untimely death of Mr. Platt has been won by Mr. Cobbett, the best man the Conservatives could put forward. The Liberals also had an excellent candidate in the Hon. Lyulph Stanley, who, though he yesterday polled 850 votes more than the late member, was beaten by a majority of nearly 300.

The principal foreign event of the week is the virtual passing of the Army Organisation Bill by the Versailles Assembly—the articles establishing universal compulsory service between the ages of twenty and forty years, in the active army or the reserve, prohibiting all bounty-money, and abolishing substitutes, having been accepted without a division.—The news from Spain is rather serious. The Radicals have withdrawn in a body from the Cortes, but that assembly has approved the amnesty granted to the Carlists by the unexpectedly large majority of 140 to 22 votes, the Marshal Serrano has

now taken the oaths as the head of the new Government.

SMOTHERED BY DIPLOMACY.

IF it should happen—which we still venture to hope it will not—that the Treaty of Washington should become a nullity, before the Court of Arbitrators, appointed in conformity with its stipulations, has fairly entered upon its work, the disaster will be attributable to that cleverness of diplomacy which "o'er-leaps itself." It would seem as if the game of "diamond cut diamond" were being played in relation to a grave international question, and that, on both sides of the Atlantic, appearances were esteemed of more importance than realities. As we understand the position, it amounts to this. The people and Government of the United States desire substantially the same thing as the people and Government of the United Kingdom. They wish that in framing a case for the Geneva Arbitrators no mention had been made of consequential damages—but that, now it has been made, it should be allowed to drop into oblivion as decorously as possible. Both sides have become aware that what are called "indirect claims" of the Alabama kind are a mistake, and both sides are anxious that they should be excluded from the arbitration of the Court at Geneva. But the diplomatists on each side are labouring hard to get rid of what is found to be troublesome, even to the extent of danger, without seeming to give up anything to the other.

There is unquestionably some difference between the two Governments. What it is precisely we are not yet informed. The modifications thrust by the United States Senate upon the Supplementary Article submitted to it by President Grant are not acceptable to the British Government, and, it is said, will not be re-modified on the other side. Nevertheless, the session of Congress which was to have come to a close on the 3rd inst. has been extended to the 10th. We are not informed, it is true, that this prolongation of the session was due to a desire to reconcile remaining differences between the two administrations, but, at any rate, it leaves the door open a few days more for the agreement which is sought to be effected. So, far, good. Beyond this fact, we have no very intelligible information upon which to hang our hopes. Mr. Gladstone's statement in the House of Commons on Monday night, and the duplicate of it presented by Earl Granville to the House of Lords, can hardly be received as satisfactory. We are told, indeed, that the wording of the Supplementary Article which was drawn with a simple view of enabling the President to reconcile the difference, in the event of its being agreed to by the Senate, was narrowly and critically scrutinised by the Lord Chancellor, by Sir Rountell Palmer, and by the law officers of the Crown, and was pronounced by them to be fully effective for its purpose—namely, to exclude the indirect claims from the notice of the arbitrators. Mr. Gladstone told the House of Commons on Monday night, that there was "no difference whatever between the two Governments as to the letter or the spirit of that part of the stipulations." The correspondence that is now going on has exclusive relation to the adjustment of "prospective engagements." It was in reference to the future that the amendments to the Supplementary Article were made by the Senate, and it seems to be regarded as a point of etiquette by our Government not to inform the British public, at the present stage of the negotiations, what those amendments were. All that we know is that, albeit we are all of one mind, or nearly so, diplomats cannot find, or at any rate, have not found, words in which to express that agreement in a sufficiently indirect and unintelligible manner.

The foregoing expression looks like a joke—but really and unhappily it embodies a fact. There is no disagreement as to things to be done—only as to the words in which they shall be recorded. It would be easy enough to make the meaning of the two Governments clear, but this is just what neither of them, it would seem—one from one motive, and the other from another—desire to be done. The facts are, if possible, to be hidden by words, and it is difficult to find words to do that to the satisfaction of both parties. It suits them both to proceed on "understandings," which hitherto have faded into misunderstandings, and it is now becoming almost impossible to foresee how the Treaty of Washington can be saved from being smothered by diplomacy.

THE NEW FRENCH POLITICAL GOSPEL.

THE remedy for the woes of unhappy France has at length been found. It is the discovery

of the Duc Pasquier d'Audiffret. This new gospel of regeneration has been elaborated by General Trochu; Monsignor Dupanloup has constituted himself its high priest; M. Thiers somewhat reluctantly has accepted it; and the National Assembly has welcomed it with transports of enthusiasm. This great panacea is—universal military service! France has been enervated, corrupted, and demoralised by Imperialist rule, and needs to recover her virility by an entire change of system. Her statesmen and warriors with French frankness and grace make public confession of the national backslidings, and repent in sackcloth and ashes. They see that self-denial and discipline are essential ingredients in this great moral reform; and looking around them, have discovered that such a regimen is to be found only in the camp! When every man has been trained to arms, and the art of slaughter has thereby risen to perfection, France will recover her virtues and her greatness. "Let us discard the Napoleonic legend under the auspices of which armies have been trained in luxury and idleness," is the advice of her present counsellors, "and make every man a soldier." "Our great revenge," says General Trochu, "should be on ourselves"—by means of better education and military training—"for the other revenge will be sure to come when we deserve it."

It is impossible not to respect the feelings which have brought about this new policy. If the vanity of France has not actually collapsed, it must have greatly moderated when her public men advocate amid popular applause the Prussianisation of her institutions, and the fighting of the Germans with their own weapons. Nor does the nation count the cost of this panacea. Whether it be the effect of national instincts, or the bias given to the people by Imperialist teachings, or the possession of qualities which can only be fittingly developed in military life, Frenchmen accept the new creed with an almost child-like faith, and are ready to make the most costly sacrifices for the sake of it. They do not seem to perceive that there is aught incongruous in the national energies being expended in perfecting the art of destroying their fellow-men, nor do they appear to reflect upon the enormous derangement which will affect industrial life by draughting the youth of the country into the army for five years of service. As not a single word of protest has been uttered against this new nostrum, it may be presumed that the nation is unanimous in its favour. Agriculture may pine for want of hands to cultivate the soil; commerce may dwindle by being shackled with all kinds of restrictions which great military expenditure necessitates; and those great resources of France, which might have been expended in developing the country and multiplying the comforts of life, will have to be lavished upon camps and barracks, the keep of soldiers, and the creation of parks of artillery. But France will reassert her military supremacy and recover her greatness. Of course spectators will maintain that this is after all only a new phase of the old national delusion, and that France has not learned aright the lesson of her humiliation.

Unhappily we must confess to be deeply interested in this melancholy phenomenon. That the National Assembly has accepted almost unanimously the Army Reorganisation Bill is a fact of grave importance to all Europe. It makes clear to all the world that France is bent upon setting up afresh, though in a new guise, the idol which has lured her to disaster and humiliation, and is determined to resume a policy which has been the terror of her neighbours. When Frenchmen are universally trained to arms, and the great aim of the national aspirations is to possess a perfect military force, it would be infatuation to suppose that so powerful a military organisation is to remain idle, or to be maintained merely for the purposes of defence. The French know well enough they have nothing to fear from aggression—no restless neighbours who desire to despoil or rob her of her legitimate influence. But whether a people who have tried a more excellent way, have tasted of the blessings of peace, and have gained nothing but calamity from their warlike aspirations, can be really brought to accept all that is involved in this new military scheme, time will show. The fearful burdens entailed on France by the late war will tie up her hands for many years to come. If to heavy taxation and the restriction of commerce and industry, is now to be added the draughting off of 150,000 of her youth annually into the camp or the barrack, will not that awaken her from dreams? We know not. It is at least certain that national regeneration has never been brought about by such agencies. Napoleon I. once told his countrymen, though in practice he foreswore

his own doctrine, that "a society in which every man should be a soldier would soon become a society of savages." No doubt many virtues are developed by the military profession, but if training to arms is the best process for teaching a nation lessons of discipline, self-denial, and patriotism, Christianity has come into the world in vain.

RACES AND RACING.

THAT people need both amusement and amusements; and that, if one kind be not offered to them they will take another; may be assumed to be facts sufficiently established, but they do not explain the mania for races and racing. Something of this nature there has nearly always been, but never to the extent that is to be seen all through the summer months in England, when, it may be pretty safely affirmed, more people are to be found on racecourses than are to be found at church; just as, on Wednesday last, there were probably more at Epsom Downs than all the places of worship in London could have accommodated.

What is the cause of this? There are several causes, but, undoubtedly, the first is the rapidly developing desire for making money, slowly if it must be, but quickly if it be possible. If money could be obtained by going to church, it would not be long before the facilities for worship were largely increased, and the road to the church as crowded every Sunday as the road to Epsom on the Derby Day. Imagine what a change would take place in our national habits if fortunes might be made by hearing sermons! With what patience would people sit in their pews and listen to the longest homily! They will wait for hours on the Grand Stand and crowd themselves almost to suffocation along the course—all, or nearly all, for money—for the chance of getting rich without work, and obtaining the rewards of labour without having laboured. This takes half the people who go there, to Epsom on the Derby Day. They are in debt and difficulties, and see a possible way out of them; they have made money before and want to make more; they have heard of some one who gained a small fortune and so on. Wealth dazzles before their eyes, with all that wealth, in this age, can obtain for its possessor, and they do not choose to resist the temptation. Down, therefore, they go, and in nine cases out of ten return worse than they went. The cursed passion for money in these days is probably ruining more people than any other passion, and to it may mainly be attributed the popularity of races and racing.

It is unquestionable, however, that people may obtain a good deal of enjoyment of a certain kind on the Derby Day. There is fresh air for them and a beautiful and breezy common, there is plenty of company and the consequent excitement of the animal spirits; there is the pleasure of treating friends; there is a real and open holiday. Persons go to the Derby for this, who never bet and would not bet whatever might be the result. They would go anywhere else—and would probably prefer to do it, if they could obtain the same sort of enjoyment that can be obtained in this way, when the great race of the year is run.

Now, the last class is a pretty respectable class, and its members do not intend, by taking their pleasure, to encourage the grossest and foulest vices which disgrace humanity; yet it is morally certain that, but for the presence and encouragement of this class, horse-racing and all its attendant evils would die out. Let the thing lose its "respectability," and there is an end of it, for respectability is a governing influence even in money-making. What happened when prize-fights were written down, by people who did not go to them being told what those who did go to them saw? The details were so disgusting—the scenes so foul and offensive—that "society" began to draw off from the men who were encouraging it, and it dropped at once, from a fashionable amusement to what it now is—lower than which it could not go.

What was done with prize-fights requires to be done with races. Let daylight be let in upon the whole affair. We need not be squeamish, for once. Let us see—let the people be told of—all the open harlotry, of all the black-guardism; of all the foul language, of all the cursing and swearing, of all the thieving—in a word, of all the dirt and offal which are to be found at Epsom on the Derby Day, and we doubt whether respectable people could any longer afford to go there. The scene as described by a truthful pen, might at first stagger public belief, but, unhappily, it would have had too many witnesses for its accuracy to be questioned. The people who now go don't talk about what they see and hear. They don't like to do it; they are ashamed of it. What has to

be done is to make them a little more ashamed, and our impression is that, before long, this will be done.

Notwithstanding the immense increase in the number of races, and in the number of people who go to them, we by no means take a gloomy view of the situation. As better amusements are offered to people they will choose them, and get disgusted with others. Our opinion is that racing has reached its climax, and that it will go down. Let us all help to hasten its downfall! A few good kicks, and its popularity is over.

HOW IT STRIKES A STRANGER.

LONDON, June 4, 1872.

Last Thursday night's debates were more than usually interesting. The House was full at the very commencement, partly because it was understood that there was to be a fight over a private bill which had for its object the removal of a church in Cardiff. Knowing nothing about the matter, excepting what I heard during the discussion, and knowing nothing about the topography of Cardiff, I am unable to say anything about the bill or its merits, excepting that it seemed rather odd that the time of an Imperial representative assembly, having on its hands the interests of some two hundred millions of human beings, should be wasted about a twopenny-halfpenny local squabble which not a dozen members in the House properly understood. The delay which this bill caused threw back the rest of the business, which was not reached till a comparatively late hour.

The first of the questions which excited much attention was one by Lord Garlies, a Scotch member. It seems that a certain surgeon in the Guards has been reprimanded by his superior officers—for what is of no particular consequence. Feeling aggrieved at the rebuke administered to him, he applied to his lordship, who has been an officer in the Guards, and who agreed to take up his case. Now, everybody must admit that nothing worse can happen to the army than that it should be allowed to appeal to the House to reverse the decision of the military courts. All discipline will speedily be at an end if the authority of those courts is not to be final. It will be a very bad thing too, both for the House and the people, if the administration of the army should become political, and if officers should be permitted to get up party fights over any wrong which they may suppose has been done to them. Lord Garlies, however, is inaccessible to any considerations of this kind. He is a young man of the true Guards-officer type, apparently not very wise, and much more at home I should say at Hurlingham House amongst the pigeons than in the House of Commons. So his lordship put his question. But the House happily would not hear it, nor would they permit Mr. Cardwell to answer it. This they testified in the usual way, and when his lordship sat down, Mr. Cardwell was emboldened to say, with the easy coolness which so distinguishes him, that he gathered from the expressions of impatience which the House had manifested, that it was the opinion of the House that his lordship's question should not have appeared on the paper. No reply therefore would be given. Lord Garlies was amazed. It was not tolerable that the son of an earl, the lineal descendant of the great Darnley family, should be contemptuously bearded by a plebeian, and he pressed Mr. Cardwell again with something more than ill-temper. "Did he really decline to answer?" The House shouted, Mr. Cardwell shook his head, and his lordship in a passion declared that at an early date he would bring the matter before the House in the shape of a motion. This, however, is more easily said than done, and let us hope that with the morning his wrath subsided. A word in passing is due to Mr. Cardwell for the manner in which he tackles gentry like Lord Garlies. When the right hon. gentleman was first appointed Secretary of State many thought that he was not strong enough for the place, but the universal testimony on our side of the House now I suppose would be that no better man could be found. He is never rude in resisting the importunities of his military friends, but at the same time he knows how to give them just what they deserve, and in the way they deserve it.

The House next proceeded, for the last time it is to be hoped, to debate the Ballot Bill and our ancient friend the illiterate voter; but we have had quite enough of the ballot lately, and something else came after the ballot which deserves special notice. A bill had been brought down from the Lords called the Act of Uniformity Amendment Bill. Its object is to alter the formularies of the Church of England, and more particularly to make

legal a shortened form of morning and evening prayer. It passed easily through Committee, and all the clauses having been settled, the preamble remained for consideration. This preamble recited that Her Majesty had appointed commissioners to inquire into the differences of practice which had arisen from various interpretations placed upon the rubrics, and that the commissioners had made their report. It then goes on as follows:—"And whereas Her Majesty was pleased to authorise the Convocations of Canterbury and York to consider the said report of the said commissioners, and to report to Her Majesty thereon; and the said Convocations have accordingly made their first reports to Her Majesty, and whereas it is expedient with a view to carry into effect these reports of the said Convocations, to make such provisions as are in this Act contained. Be it therefore enacted," &c. Objection was raised immediately by Mr. Bouverie that there was a distinct Parliamentary recognition of Convocation and its proceedings, and it was pointed out with much force that mention was made of a report from Convocation which the House had not seen. Mr. Bouverie moved therefore to amend the preamble by striking out all the words which referred to Convocation. Mr. Gladstone, with incredible fatuity, refused to give way. It was evident that he had the whole bulk of the Liberal party against him, but he was obstinate. There were peculiar reasons why he should have yielded. Almost at any other time within the last ten years he might with better grace have exalted the authority of Convocation than at the present moment, when it has just been so clearly shown that it is representative of nothing but the most dogged ecclesiastical Conservatism. He had plenty of warning. Not a single member on his own side of the House supported him. Even Mr. Kinnaird and Mr. Hughes went against him, and Mr. Miall showed him what kind of feeling would be engendered in the minds of his friends by his treason to them. The division came, and the Government were victorious by a majority of 44. The whole bulk of the Conservatives voted with the Government, and the whole bulk of the Liberals present—*excepting place-men and eleven others, voted against them.* It was one of the most extraordinary divisions I ever saw. The eleven Liberals who deserted their colours were Sir Thomas Acland, Mr. Bowring, Lord Ernest Bruce, Lord Frederick Cavendish, Mr. Crawford, Mr. Monk, Sir Roundell Palmer, Mr. Parker, Mr. Arthur Russell, Mr. Talbot, and Mr. Wells. There were special reasons with nearly every one of these gentlemen which operated to put them in the wrong lobby. The only vote inexplicable to me is that of Mr. Arthur Russell, who must have been under some temporary delusion. Tell it not in Gath, the names of Mr. Stansfeld and Mr. Forster are both in the list of the majority. It may be said that they voted officially, but such an explanation is hardly sufficient. I know one member of the Government who was in the House, but who was brave enough to walk out of it, declining to sacrifice his conscience to his allegiance, and making no scruple about telling people what he was going to do and why he did it. That Mr. Forster should conspire against us with Mr. Beresford Hope and Mr. Hardy, was not so much of a marvel, but that Mr. Stansfeld should follow suit is a scandal, because of all the members of the Cabinet he is known to be the most unfettered in his religious opinions. Left to himself he would put Convocation on pretty much the same level as the "ladies of the wash-tub" who the other day proclaimed their emancipation at Leamington. His defection stimulated me to some curious reflections on official morality, with which, however, I will not trouble my readers.

Writing within an hour of Mr. Gladstone's last explanation of the state of the Alabama negotiations, I confess to complete inability to understand what he meant, and this inability I know was shared by the House. Half-a-dozen simple words would have set the matter straight, but instead of these half-dozen words there was a cloud of phrases which baffled the closest attention. It was like looking at a mountain wrapped in mist. Crowds of members watched eagerly to catch a glimpse of something substantial, but the vapour rolled by fold after fold, heavy and dun, with scarcely a rift. Occasionally there was a fissure, and we thought that we really saw a trace of solid outline, but the fog closed over it in an instant, and it was gone. Attempts were made to pin the Premier down to a definite "Yes" or "No" to certain categorical questions, and from his manner I thought there was a chance for us, but his emphasis was a mockery. It was emphatic emptiness, nothing more, and his

interrogators ceased in despair. It is a great pity that he does not take warning. The hints come thicker and thicker that he is getting more and more unintelligible every day. Mr. Bernal Osborne did more than hint, and when Mr. Disraeli said that "practically what the right honourable gentleman had stated amounted to this," there was a marked underscoring of the word "practically" which the House comprehended in a moment. Lord Bury's notice of motion appeared to take the House somewhat by surprise. It was no surprise that such a notice should be given, but members wondered rather that his lordship should consider himself the proper person to give it—the only testimony, so far as I know, to his senatorial ability being the poor fact that he was Treasurer to the Household in Lord Palmerston's days. The manner in which he spoke about America was not very pleasant. He is one of the professional war agitators, and whenever he can sniff the chance of a disturbance he does his best to "rouse our sense of honour," which with him means getting up a quarrel.

Somewhat unexpectedly the Act of Uniformity Amendment Bill again came before the House late in the evening, and Mr. Bouverie, in another form, renewed his motion of Thursday. Mr. Gladstone had learned nothing and would not yield. Again his party almost unanimously went against him; again Mr. Stansfeld and Mr. Forster were found in the same lobby with Mr. Beresford Hope and Mr. Gathorne Hardy; and again, I am happy to say, the before-mentioned conscientious official declined to vote, deserving thereby the thanks of every honest Nonconformist, and, indeed, of every honest man.

C.

THE INTERNATIONAL EXHIBITION.

I.

The two principal features of the International Exhibition of 1872 are the display of machinery and processes connected with the cotton manufacturing industry, and the singularly attractive and comprehensive display of jewellery, both British and foreign. Of the fine arts portion of the Exhibition there is little that is novel to be said. Picture collections on a large scale have an air of sameness about them which is apt to become monotonous, and that at South Kensington forms no exception to the rule, despite the highly-interesting character of some of the paintings, especially those by continental artists. Moreover, it is doubtful whether, despite its popularity as a portion of the show, the picture collection assists in forwarding the primary object of the Exhibition, viz., the improvement—especially in artistic taste—of our various manufacturing industries. The space devoted to the display of the various descriptions of machinery connected with the cotton manufacture, as well as specimens of the various manufactured products, is small compared with their industrial importance. The chief seat of the industry is, as most of us are aware, in Lancashire, the next important districts being Cheshire, Yorkshire, and Lanarkshire. At the end of 1870 there were in the United Kingdom no less than 2,483 cotton factories, containing 440,876 power-looms, and 33,995,221 spindles; the number of people employed being nearly half a million. In consequence of the dispersion of hands during the cotton famine, and of the present prosperous condition of the trade, the rate of wages now earned is very high, being from 20 to 30 per cent. more than was earned in 1860. The hours of labour are also lessened, and there is a general improvement observable in the social condition of the operatives. A singular feature of the cotton-manufacturing industry is the fact that not one ounce of the raw material required to feed the millions of spindles is of home growth. For the supply of raw cotton we are entirely dependent on America and other countries, a circumstance too frequently lost sight of by those who are continually urging John Bull and his cousin Jonathan to fight each other. Any considerable falling-off in the supply, from bad seasons or other causes, suddenly renders unproductive an invested capital, estimated at about one hundred millions sterling.

At South Kensington this remarkable and important branch of national industry is represented by three large groups—Raw Materials, Machinery and Processes, and Finished Manufactures. The visitor should commence his tour of inspection with the specimens of cotton plants, which may be seen growing in a hothouse, near the orchard-house entrance from Prince Albert's-road. Here we have a magnificent collection of cotton plants from Burneo, China, Hingunghat, Juree, Assam, New Orleans, and other places; also fine examples of the Sea Island cotton-plant. There are about one hundred plants in all, in various stages of growth. Passing into the West Galleries, in Room 1, we find, carefully arranged in glass cases, a number of dried specimens of raw cotton, from almost

every country in which it is grown, including the Fiji Islands, Tahiti, Queensland, and Egypt. There is also a case of specimens of cotton, lent by the Science and Art Department, illustrating each stage in the process of cotton manufacture, from the plant to the woven calico. There are likewise numerous specimens of cotton-seed and cotton in various stages of preparation, together with examples of the manner in which the waste portions of the cotton-plant can be utilised. This portion of the collection is very interesting, and is said to be the most complete of its kind every formed, displaying at one glance almost every known variety of cotton, and the special uses to which it is applied. There is also a cotton bale, showing the manner in which the cotton is packed ready for shipment, the density of the bale being very great. In the West Galleries we have practical examples of the more important operations in the processes of cotton-spinning and weaving. The first of these is "ginning," or the separation of the cotton-pods from the seeds or husks. These seeds resemble coffee-berries in size and appearance, and on their complete separation from the cotton depends much of the value of the latter for spinning purposes. In these galleries we have specimens of Indian "Cotton-cleaning Churkas," exhibited by the Secretary of State for India; also examples of the improved cotton-gins and cotton-cleaning machinery made by Platt Brothers and Co., of Oldham. The ginning is generally performed at the place where the cotton is exported. On the bales being unpacked in a Lancashire factory the cotton is first cleaned, then combed, carded, and so on, until it becomes converted into yarn and finished fabrics.

An hour passed in this portion of the Exhibition will enable an intelligent visitor to thoroughly master the leading details of the processes whereby the cotton-plant becomes the means of affording materials for human dress. In what are called the Upper Quadrants, communicating with the Albert Hall and the Conservatory, there is a fine collection of specimens of cotton fabrics, from the simple yarn to the finished fabric. Some of the yarns are of such fineness that a single pound weight will furnish a thread about 143 miles in length. Among the finished fabrics we have calicoes, fustians, mole-skins, jeans, and other well-known materials. There are also samples of cotton wadding, sewing cotton, tapes, shirtings, &c. Messrs. Hoyle and Son send specimens of the manufactures with which their name is associated, as do Messrs. Horrockses, Miller, and Co., of Preston. But it is useless to enumerate the varieties of cotton goods, specimens of which are here displayed, and in such profusion as to sensibly impress on the minds of even the least observant some idea of the enormous magnitude of the cotton-manufacturing industry of this country.

Closely allied with the cotton manufacture is that of paper, which is fully illustrated in the Exhibition, principally by means of models in the South Galleries, whereby the progress of the material, from the rags beaten into pulp to the finished paper, is rendered easy of comprehension. Not the least curious portion of this department is the many substitutes for rags in the manufacture of paper, wood-shavings being among the more remarkable. Of the varieties of paper it is difficult to furnish an adequate idea, they are so exceedingly numerous. There are blotting, packing, drawing, writing, printing, and other papers; millboards, cardboards, &c., without number; but the multitude of articles made from paper is even more bewildering. Perhaps the most attractive objects, so far as the ladies are concerned, are the valentines, of which there are a large number, ranging in price from one penny to five guineas each. Some of the more expensive, exhibited by Messrs. Mead and Co., are very tasteful, and are most elaborate, being fitted with pencil-cases, scent-bottles, prayer-books, and other objects, according to fancy. One exhibitor, Mr. Pridham, displays a valentine valued at one hundred guineas. Can the force of extravagance go farther? Mr. Robert Canton, the father of the modern English valentine trade, has a fine display of these *billets d'affection*, also of the materials used in their production, most of which, if not all, are of English manufacture—a fact which significantly illustrates the progress of industrial art in this country. Only a few years ago most of the chromolithographs used in making valentines were imported from Germany and France. Now, thanks to Mr. Canton and those who have followed him in this peculiar industry, we have become exporters to the very countries which formerly supplied us. Mr. Canton exhibits a number of chromolithographs produced at his Aldersgate establishment, from which we learn that many of the popular coloured scraps which find their way into drawing-room albums are of English manufacture, and not French, as commonly supposed, even when the names of French publishers are introduced.

Messrs. Marcus Ward and Co., who are large exhibitors in this section, furnish a really fine display of photographic albums, several of which are tasteful works of art, and which illustrate the singular degree of perfection attained in this new and attractive branch of industry. There are few firms connected with the stationery trade who are not here represented, and one cannot help admiring the ingenuity displayed in designing new wrappers for note-papers, envelope-boxes, and articles of a similar character. In the corridors near the refreshment saloons is a curious collection of English and foreign newspapers, including a copy of the *Nonconformist*. Connected with this part of the Exhibition is the display of machinery and appliances used in printing. These will be found in

the West Galleries. Here also are to be seen the process of card-making, envelope-making, label cutting, book-folding, stereotyping. In the eastern machinery annexe, we have one of the famous Walter printing presses, used in printing the *Times* newspaper, which is employed during certain intervals in the week in printing the *Mail*, a tri-weekly reprint of the *Times*. Elsewhere, we have a portion of the later edition of the *Echo* printed by the aid of powerful machinery. As we study the almost marvellous perfection of our modern printing machinery, as illustrated by the examples shown in the Exhibition, we begin to understand more fully the means whereby a penny daily paper becomes a possibility. But what a difference between the humble press used by Caxton in the Chapter House at Westminster, and the mass of wheels, cylinders, plates, and pulleys from which the *Times* is daily printed. And here a significant fact should be mentioned. Most of the great improvements in paper-making and printing have been effected since the exciseman was removed from the paper manufactory and the printing office. Here is a lesson for legislators, but then it is only one of many.

MR. ISAAC HOLDEN AND HIS CONSERVATIVE CRITICS.

In our last number reference was made at some length to the speech delivered at the banquet at St. George's Hall, Bradford, in honour of the return of Mr. Powell for the North-West Riding of Yorkshire—the principal speakers on that occasion being Mr. Gathorne Hardy, Mr. Ward Hunt, and Mr. Powell. Their addresses were subsequently commented upon at a meeting of the Liberal Club for Denholme by Mr. E. Thomas, Mr. Isaac Holden, Mr. Angus Holden, Mr. Alderman Law, and Mr. Joseph Craven. Mr. Isaac Holden spoke of the St. George's Hall addresses as marked by assumptions, misrepresentations, and calumny. He referred to the foul names with which he had been assailed during his candidature, and observed that the same kind of thing seemed to be perpetuated until it had become part of the creed of the opposite party. Of the two he did not know which was most conspicuous—their assumption or their misrepresentation. They took credit for being the chief promoters of religious education. Opposite to that statement he hazarded the assertion that the Nonconformists of England were more careful of the religious education of the young than the Church of England, and had a greater proportion of the available youth of the land under their guidance. Of the 3,000,000 children and young persons receiving religious education in England, nearly 2,000,000 were in Nonconformist Sunday-schools. The Tories also assumed to be the friends of the Bible, and bandied the word atheist about pretty freely, broadly inferring that atheism flourished only the side of Nonconformity. As a lover of liberty of thought he would deny to no man the right to think and act in accordance with his convictions; but he indignantly repelled the insinuation that pure religion and undefiled existed in greatest measure within the pale of the State Church. Another assumption was contained in the title lately adopted by the Tory party. Ashamed of the old-fashioned name, they were now Constitutionalists. What is the Constitution? He always thought it was composed of Queen, Lords, and Commons, the latter being—or ought to be—the people. Now, who wanted to subvert this order of things? Did the Liberal party? Did the people generally? Emphatically, no. But Mr. Hardy would have them believe that the present form of Government was meant to be attacked because Nonconformists wished to see the Church severed from the State. But the Church was rightly no part of the Constitution. Its present relation was an accident, and the sooner it was rectified the better it would be for the English Constitution. So long as it existed as an Establishment it was a plague-spot and an injury to Englishmen. As a Church of Christ he wished it speedy deliverance. Another speaker at this Tory banquet, the chairman, openly called the Liberals of the North-West Riding the "Republican party." He could only designate this as a wilful misrepresentation—"It's a lie!"—well, that was the plain English of it—and one which, as loyal subjects, they felt deeply. Then Mr. Powell—from whom as the son of a clergyman, and a University scholar, he should have expected other things—had, if he was not unpardonably ignorant, spoken of him (the speaker) in such a manner as to infer that during his recent candidature he had suppressed something that he ought to have made known. He said, "He congratulated himself, as a constituent of the North-West Riding, that the member for the Northern Division was not the Chairman of the Liberation Society. He believed, if the defeated candidate at the last election had spoken out like a man and said that he was about to be chairman of that society, their difficulty would have been diminished." This, of course, broadly inferred that he had not spoken out like a man. Now, he was not aware that he had been other than outspoken to the many assemblies he had addressed, and especially was he ignorant of the fact that he had concealed anything as to his connection with the Liberation Society. The members of that society had recently done him the honour to elect him as chairman of their meeting, but a similar honour had been done him a year before he was a candidate for the North-West Division, and Mr. Powell ought to have known this fact when making the statement he did. Mr. Hardy was also ignorant or had wilfully misrepresented certain statements at

the recent Manchester Conference when he said that the Nonconformists wished a share of the churches built in recent years, and the burial-grounds. With regard to the former, he emphatically denied that they wished, or had ever said they wished, any such thing; and as to the latter, how could they desire what already belonged to them? Every Englishman could by present law claim to be buried in the parish churchyard: it was one of the unfortunate conditions of the Church holding national property. Mr. Hardy knew, and ought to have said, that the provisions in Mr. Morgan's Burial Bill, to which he doubtless referred, were directed, not to taking possession of the burial-grounds, but to giving Nonconformists the privilege of having their own form of service read over their dead. Then the misrepresentation of Mr. Miall was notorious. He had been all sorts of terrible things, and now he was a very Shylock. Mr. Miall's patient, disinterested zeal was, however, becoming more and more understood and appreciated, in spite of the calumny he had withstood. Let him not, however, do Mr. Hardy injustice; he had sketched the heads of a paper which might be ranged as follows: First, on being asked for a Tory programme, he asked to see a Liberal one. That was the first item. The second was that it was the especial duty of Conservatives to promote religious education. The third might be, said to be to adapt the doctrines of the Church of England to suit all tastes. He (the speaker) thought that Mr. Hardy had set up an ideal rather difficult of accomplishment, but let the Church be freed from the State, and Nonconformists had no objection to the experiment being tried. After some other remarks, Mr. Holden sat down amid applause.

Literature.

W. AND R. CHAMBERS.*

The Chamberses have a peculiar interest for us as links between the times of our grandfathers and our own. Both brothers were treasurers of curiosities—men of vivid memories, with keen feeling for the past; and in this memoir we have glimpses of the early years of the century in an old Scotch border town which for truth and suggestiveness are hardly to be matched elsewhere, not even in the pages of Sir Walter Scott's Life.

The Chamberses were born in Peebles on the Tweed—William in 1801 and Robert in 1802—and came of people of substance on both sides. But the father was a man of over-pliant disposition, always talking about independence, yet day by day selling or rather giving away his children's birthright, without regard even for the mess of pottage. So, when the weaving trade failed, his already stinted resources threatened to dry up; and his folly in implicitly trusting to the honour of a set of French prisoners of war, who made large promises, but of course never paid him, brought affairs to a crisis; and his acting on the advice of a relative, who had his own interests to serve in the matter, ruined him altogether. Clearly a conscientious and good but foolish man, who, as the world says, is his own worst enemy; but who, in his foisonlessness and want of practical foresight and energy, sadly injures those nearly connected with him. It was lucky for the boys that this crisis was warded off till they were eleven or twelve years old. They seem to have enjoyed so thoroughly the freshness, the freedom, the unconventionality of that Peebles life. All its odd ways; its yet odder "characters"—many of them the very originals from whom Scott painted his immortal creations—seem to have been endeared to them. Willie Paterson, with his tasseled top-boots, "Daft Jock Grey"—possibly the original of "Davie Gellatly"—with his jingling ballads; "Drummer Will"; Miss Ritchie (of whom Meg Dods, in "St. Ronan's Well" is a rough and strong portrait); and Tam Fleck, who went the circuit of Peebles with his tome of *Josephus* to entertain family after family with his readings therefrom. "Weel, Tam, what's the news the nicht?" would be asked him. "Bad news, 'bad news,' Tam would reply. "Titus has begun to besiege Jerusalem, and it's gaun' to be a terrible business." The women still span all the clothing for the household use—linen and woollen; there was only one bookseller in Peebles; and his back-shop was a cow-stall; the strict division of society in classes had not come into vogue; and the quaint old Scotch customs were still duly observed. What a picture of rustic simplicity and content we have in this:

"A considerable number of persons, as has been said, kept a cow. The going forth of the town cows to their pasture on a neighbouring hill, and their return, constituted leading events in the day. Early in the summer mornings, the inhabitants were roused by inharmonious sounds blown from an ox-horn by the town herd, who leisurely perambulated the streets with a gray plaid twisted round his shoulders. Then came forth the cows

* *Memoir of Robert Chambers; with Autobiographical Reminiscences of William Chambers.* Fourth Edition. (W. and R. Chambers, Edinburgh and London.)

deliberately, one by one, from their respective quarters, and took their way instinctively by the bridge across the Tweed, their keeper coming up behind to urge forward the loiterers. Before taking the ascent to the hill, the cows, in picturesque groups, might have been seen standing within the margin of the Minister's Pool, a smooth part of the river, which reflected on its glistening surface the figures of the animals in various attitudes, along with the surrounding scenery; the whole—river, cows, and trees—forming a tableau such as would have been a study for Berghem or Wouvermans."

So that it was not an utterance of mere individual conceit on the part of that good old burgher, who, enabled by some strange chance to visit Paris, was questioned eagerly on his return as to the character of that capital, but only replied thus, "Paris, a' thing 'considered, is a wonderfu' place—but still, 'Peebles for pleasure'!" And most wonderful fact for Peebles, that queer old bookseller, Sandy Elder, had had the enterprise, one day, to buy a copy of the "Encyclopaedia Britannica"; and one of the few good investments old Chambers made was to take it off Sandy's hands. It lay in a big old chest in a garret in their house, where Robert Chambers found it. Owing to a malformation of the feet, he was then a little lame, and not so able to run about as his brother William was; and the "Encyclopaedia" actually opened a new world to him. He pored over it; he rose stolenly to brood over it; the "Encyclopaedia" was the beginning of the Chambers's greatness.

"It appears to me somewhat strange in a place so remote, so primitive, and containing so little wealth, at a time when the movement for the spread of knowledge had not yet been thought of, such an opportunity for the gratification of an inquiring young mind should have been presented. It was all primarily owing to the liberal spirit of enterprise which animated the cow-keeping bookseller. What a year that was to me, not merely in intellectual enjoyment, but in mental formation! I believe it was my eleventh, for before I was twelve, misfortune had taken the book from us to help in satisfying creditors. The themes first presented to the young mind certainly sink into it deepest. The sciences of which I obtained the first tracings through the Encyclopaedia, have all through life been endeared to me above the rest. The books of imagination which I first read from Elder's library have ever borne a preference in my heart, whatever may be the judgment of modern taste regarding them. . . . I deem it not unfitting that there should be flower-crowned miniatures in my bosom of James Sloan and Sandy Elder."

On coming to Edinburgh in 1813, the world looked very hard to them. If it had not been for the patient, discreet tact of the mother—eternal honour to her!—the family would assuredly have gone down. She planned, she pinched, she yielded wisely to the inevitable, saved, and worked, but kept them all respectable. William one day went down to Leith, seeking a situation, only to be scowled at by a vulgar grocer, who looked at him as he would at a beast of burden, and declared him too weakly to be a grocer; but, returning home, the boy saw in a bookseller's window a ticket—"An apprentice wanted." He applied, and obtained the place—his wages being four shillings a week. Robert was still at school. This went on for fully a year, when the father procured a situation at the salt-pans at Joppa, Robert walking up and down from these to Edinburgh daily. William, however, was now, at fifteen, thrown entirely on his own resources. "From necessity, no less than choice, I resolved at all hazards to make the weekly 'four shillings serve for everything. I cannot remember the slightest despondency on the subject."

He found lodgings in the house of a Peebles woman; and as he could not afford light, would read in the evenings at the kitchen-fire, with the book quite close to it, there being no other light available. He used to haunt the book-auctions held in Edinburgh at night, as he had done before he became apprentice; and by this means he extended his knowledge of books. He gives us some odd details of his domestic life then:—

The charge made for my accommodation in these quarters left some scope for financing as regards the remaining part of my wages. It was a keen struggle, but, like Franklin, whose autobiography I had read with avidity, I faced it with all proper resolution. My contrivances to make both ends meet were in some degree amusing. As a final achievement in the art of cheap living, I was able to make an outlay of a shilling and ninepence suffice for the week. Below that I could not well go. Reaching this point, I had ninepence over for miscellaneous demands, chiefly in the department of shoes, which constituted an awkwardly heavy item. On no occasion did I look to parents for the slightest pecuniary subsidy. Was there none, all this time, to lend a helping hand to the struggling bookseller's apprentice? I did not put anyone to the test. My mother had some relations in town moving in respectable circles, but they were connected with the worthless personage whose conduct had insured my father's ruin; and, passing over any unpleasant recollections on this score, I felt disinclined to court their intimacy. Admitting that I may in this respect have acted with unreasonable shyness, I am inclined to think that the policy of keeping aloof was the most advantageous in the end. Isolation was equivalent to independence of

thought and action. Contact with the relatives I speak of would have been subjection."

Though his master was on the whole kind, he was terribly put to it by overwork. The business embraced a State-lottery agency as well as a circulating library; and William had to deliver books and look after lottery tickets. It tried his powers of endurance, but gave him rare opportunities of studying character, which he seems to have duly taken advantage of. And, though he was not allowed to read in the shop, he could take home a book to read, and availed himself of the privilege. He became acquainted with a thought-hungry baker, who gave him daily a penny roll to read for him in the early mornings while he was preparing his batch. Mr. Chambers, with the robust good sense and sunshiny contentment that characterise the whole book, says:—

"Hot rolls, as I have since learned, are not to be recommended for the stomach; but I could not in these times afford to be punctilious."

Seated on a folded-up sack in the sill of the window, with a book in one hand and a penny candle stuck in a bottle near the other, I went to work."

The situation at Saltans was not long kept by the father, and with the little money that could be scraped together, the mother started a small shop, in which she did wonderfully well. Robert now went into lodgings with his brother, earning a few shillings by private teaching and entering on those rambles and investigations of the curiosities and antiquities of Edinburgh which were very soon to take pleasant shape. At length William's apprenticeship closed; and shortly both brothers found themselves with bookstalls of their own in Leith-walk—having both commenced with a few shillings, saved out of their scanty earnings. William now took it into his head, that with a little effort he could bind books; and, making trial, added a trifle to his income in this way. Then it struck him, that if he could only get a few types and a press, he could make something of printing. He soon came on what he wanted; taught himself composition and press-work, and turned out various little books—*"Burns's Poems"* amongst others—which, if they were not elegant, were saleable and brought a small return;—the work being done either at morning or night, or when, through bad weather, the stall had to be taken indoors. William says of his printing adventure:—

"My progress in compositorship was at first slow. I had to feel my way. A defective adjustment of the lines to a uniform degree of tightness was my greatest trouble, but this was got over. The art of working my press had next to be acquired, and in this there was no difficulty. . . . I think there was a degree of infatuation in my attachment to that jangling, creaking, wheezing little press. Placed at the only window in my apartment, within a few feet of my bed, I could see its outlines in the silvery moonlight when I awoke; and there at the glowing dawn did its figure assume distinct proportions. When daylight came fully in, it was impossible to resist the desire to rise and have an hour or two of exercise at the little machine."

It should here be mentioned that both brothers resided in small rooms behind their shops in Leith-walk, which explains how William looked on his little "creaking, wheezing" press whenever he awoke in the morning. With a little more means, enlarged powers of production were sought by him. He says:—

"My enlarged typographical capabilities led to new aspirations. Robert, who had made corresponding advances in business, but exclusively in connection with bookselling, was occupying his leisure hours in literary composition, which came upon him like an inspiration at nineteen years of age. His tastes and power in this respect suggested the idea of a small periodical which we might mutually undertake. He was to be the editor and principal writer. I was to be the printer and publisher, and also to contribute articles as far as time permitted."

Accordingly, the *Kaleidoscope* was printed and published, and went on for a short time only clearing itself. And then at length Robert, having meanwhile written the "Illustrations of the Author of Waverley," the "Traditions of Edinburgh," the "History of the Rebels," "Hon," "The Fires of Edinburgh," and several other works that have become classic, and by means of these having obtained the friendship of many literary men, the way was clear for the starting of *Chambers's Edinburgh Journal*. The history of the brothers Chambers, after that, is identified with the great cheap literature movement which is more or less familiar to us all. Their course thereafter was one of prosperity, which they right well deserved; their manly independence and self-help, their faithfulness to each other, and their thorough consistency in all their enterprises, making them models to be held up to the imitation of the young who have to make their own way in the world; and sufficiently proving that well-directed industry, honesty, and economy are sure in the end to succeed. A better book than this memoir we have never read; it is so pure,

so elevated, so free from grovelling ideas, and yet it is so practical and fitted to give the best impulses.

THE CHURCH AND THE AGE.*

SECOND NOTICE.

The specimens of this volume which we inserted in our former notice, sufficed, as we hope, to show that more than one of the essayists has really light to throw on the exigencies of modern English society, and that some feeling of the immense value of religious freedom, if not of religious equality, is contending in the minds of several, with the effects of training and prepossessions which must have tended quite in a contrary direction.

If we present our readers to-day with extracts indicative rather of contracted views, or of a want of confidence in the intrinsic power of Divine truth, it is not because we regard these infirmities as a monopoly of any one Christian denomination. Unhappily, they are only too common everywhere. They may, however, exist in spite of, or partly as a consequence of, the principles of belief entertained; and there are, it seems to us, signs in some of the productions before us that such weaknesses are especially fostered by an excessive regard for supposed sacramental efficacy, for the claims of an exclusive hierarchy, and for literal, verbal uniformity in the expression of religious rites and doctrines.

Dr. Irons begins his essay on "The Christian Tradition" by saying:—

"Churchmen are, we think, rightly in the habit of deprecating the primary methods of treating the Christian revelation which prevail both among Rationalists and Roman Catholics; the higher criticism boldly asserted on the one hand, and the uninquiring submission enforced on the other. The development of each of these methods has of late advanced so far that the space between them is much greater than at any former time, and they who occupy that space find themselves under new and pressing obligations to define their own position."

Nevertheless, Dr. Irons seems to us, as he proceeds, to define his own position rather indefinitely. He allows himself on one occasion to indulge in such observations as the following:—"Did our Lord or His apostles ever teach—that the 'Hebrew verity' rather than 'the Septuagint Translation, or that that, rather than other versions, represented revelation? "Or, if so, did they inform us as to the state of the oldest copies or the transmission of the text? Did 'Search the Scriptures' mean 'criticise their origin, and think for yourselves?'" And then, a few pages later, occur a series of arguments which we venture to think will appear to most of our readers sufficiently remarkable:—

"What reason can there be alleged for a Churchman who has lived by his Bible to become a literary critic on it, and a very superficial one in general, in the way suggested? What is his position but this: His Baptism into Christ has provided him with the beginnings of his spiritual life; he finds himself a member of the great ancient and Divine Community in which he is a partaker of the mysterious gift which unites him habitually with Christ; his Creed is provided for him by the Saints of fifteen centuries. He can at least use the Sacraments, the Psalms, the Lessons, in the way the Church has used them so long, i.e., uncritically, devotionally, and practically. What is his object in trying to turn literary Christian, in the fashion proposed to him?

"Putting the case in the extremest light possible; suppose his rationalising teacher to assure the Churchman that any part, or the whole, of the Old Testament, or the New, had, in his opinion, been shown by the 'Higher Criticism' to be untrustworthy, unoriginal, or historically untrue, the result might be most painful, if he could admit it; but first, as a rule, through the grace that is in him, he could not admit it. Every Churchman out of mortal sin would have an inward hanging back. Few again could trust their own learning and wisdom in such a matter at all; few would, thoughtfully, set their new critical friends for a moment against all the Saints of ages, who had won their beatitude with those Scriptures in their hands and in their hearts. He would say that what the critics had discovered had not thus far hindered the spiritual use of the Divine volume, by a Jerome or an Athanasius, an Augustin or Leo, a Gregory or Anselm or Bernard; and, with their examples, he too might find parables of truth and glory as they had found beneath 'the letter'; even though critics might think he had no right to do so. The hostile verdict then of criticism would not be the trouble to him which of course it would have been had he ever professed a literary faith."

Before making any comments of our own, we should like to call attention to the following extract from another of these twelve essays, that of Prebendary Clark on "The Church and Science":—

"If we are induced to study the text of Holy Scripture, the phenomena of Christianity as displayed in the history of the Church and in the individual mind, with the same careful regard to facts and principles, in the same severe spirit which Science itself requires of its

* *Essays on the Principles and Present Position of the Anglican Church.* Second Series. Edited by ARCHIBALD WEIR, D.C.L., Vicar of Forty-hill, Enfield, and WILLIAM DALRYMPLE MACLAGAN, M.A., rector of Newington, Surrey, and Rural Dean. London: John Murray. 1872.

servants, assuming nothing without proof, refusing to leap from doubtful premises to certain conclusions, and submitting our results and processes to the most open and searching scrutiny; then science will have conferred a boon upon Theology which no amount of sympathy and gratitude will ever completely repay, for she will have assisted her to part with the source of her weakness, and to put on and increase her true strength."

There is not a word here in which we do not cordially concur, and it is curious that the one essayist, though doubtless without intending it, administers a severe and well-deserved rebuke to the other. One of the greatest benefits due to the progress made in recent times in thought truly scientific, is a higher standard of certitude. Men have learned both to appreciate more profoundly reality and truth, as distinguished from loose and wavering impressions, and to apply in new domains the tests by which truth is verified. The thinkers of the earlier or the middle ages, Jerome or Bernard, were neither possessed of the appliances by which ancient documents are now thoroughly investigated, nor was it possible for them to see how immensely the Holy Scriptures gain by being submitted, reverently but frankly, to the very closest scrutiny.

An ill-informed reader might infer from some of the expressions used by Dr. Irons, that all literary criticism was alike reckless in its method, and alike destructive in its results. It is perfectly well known, on the contrary, that there are no writings the genuineness and trustworthiness of which can be affirmed on surer grounds of literary confidence than the majority of the Old and New Testament Scriptures. It is true enough that comparatively few people have the leisure to pursue such inquiries for themselves. But that is one reason among others why Christian ministers and essayists are bound to lay before those who look to them for instruction, some portion of the abundant evidence which exists, that intelligent lovers of the Bible have nothing to fear from honest inquiry, and that in this, as in every other province of human knowledge, "whatsoever is manifest is light."

Sooner than Dr. Irons seems inclined to believe, it is tolerably certain that men would cease to "use the Sacraments, the Psalms, the Lessons, in the way the Church has used them so long," were it once fairly demonstrated that those ordinances have no really historical foundation, and that there really never were any Divine acts or appearances in the world such as are taken account of in these Biblical compositions. Dr. Irons would have done better, we think, to adduce some of the considerations which make it convincingly clear that no such consummation is likely or even possible, than to indulge in indiscriminate, not to say wild, reprobation of literary and historic criticism in general. Far from underrating that personal and living experience of religion to which the writer justly ascribes importance, it is because we attach to it an inexpressible value, that we do not choose to see its most powerful organ of spiritual nutrition reduced either to a dead literalism, or an unsubstantial allegory. We do not defend as merely harmless, we crave as an effectual means of grace for the whole Christian church, that more vivid presentation of Christian doctrine—that more penetrating contact of the writer's and the reader's mind—which results from every sound addition to our knowledge, either of the men themselves who declare to us "that which they have seen and heard," or of their exact meaning when they tell of "what their eyes have seen and their hands handled of the Word of Life."

In the essay entitled "Dogma," by Dr. Weir, there is more of masculine vigour and breadth of thought. To come from the feverish pages of Dr. Irons upon such a paragraph as the following, is like meeting a waft of invigorating air from the mountains or the sea:—

"Pious beliefs, how precious soever to those who entertain them; traditions, however venerable and beautiful and befitting; matters of religious observance and ecclesiastical comeliness, however reasonable and time-honoured, must not be placed in a false position of unwarranted importance. Even the clothing, in which vital dogma has been handed to us, must not be mistaken for that which it enfolds. Words familiar to the ear, and for that reason dear to the heart, must not be set before the truths they express, but be made to wait upon them, and minister to their safety, if they can; and if they be found to be no longer helpful, but rather hindrance in that service, then they must be made to give way, lest the truths themselves suffer injury and lose reputation."

We wish the whole of this paper were like this sample. But we find on a preceding page the statement that by "far the larger number of positions in theology must either be accepted 'on authority, or rejected altogether'; and a little further back still, that 'private judgment can be exercised either on propositions themselves, or upon the authority which puts them forth. In either case the principle is 'completely vindicated.'

Might not Dr. Weir have pointed out to his readers, that though we do no doubt use our judgment and exercise liberty of choice when we place ourselves more or less passively under authority, we at the same time relinquish that liberty for the future, and consent to throw our own judgment into abeyance? To say nothing of the habitual sense of personal responsibility which is thus repudiated or reduced to a minimum, can we with impunity forego that continuous or repeated use of our own understanding, which as part of our moral education in this world forms one of the most important ingredients of "Christian believing and living"? You may feel it your duty to affirm certain doctrines very confidently to persons whose condition makes it perfectly right for them just now to receive those doctrines purely on your authority, and because they believe in your uprightness and competency to teach. But is it no part of your duty to assist them in rising to a higher condition? Are you not bound to aid and encourage them, if you have the opportunity, in acquiring—not, it may be, by technical studies, but by prayer, by reflection, through their personal experience, some ability to respond to our Lord's precept; "Why do ye not of your own selves judge what is right?" Surely there is a very wide gulf indeed between headstrong and presumptuous superficiality, and the frame of mind which large portions of the New Testament seem expressly intended to develop—namely, a conscious, grateful recognition of the pre-established harmony between Divine truth and those interests and capabilities of the human soul which bear the same Divine impress.

Our only other extract from Dr. Weir's essay, is one which exhibits in the most pronounced manner the very different aspects in which the same subject presents itself, as regarded from within or from without the pale of the Established Church. We refer especially to the sentence which we have placed in italics.

"Religious dogma, by its very existence, performs towards society an office of unspeakable value for the moral well-being of the community. The principle of belief, as an essential element in human character, is sustained at a higher level and in a purer form, by means of the influence which religious dogma sheds around, than would be possible if such dogma were banished from society. It provides the faith faculty with a fixed point to which it can always refer, and from which it can always start afresh. It is like an imperial standard, which checks depreciation, and prevents the bewildering effects of 'divers weights and divers measures.' All those parts of public morality into which honesty and truthfulness enter (and there are few which can be entirely separated from those virtues) would fall into corruption, if society, as such, were to repudiate religious dogma. National faithfulness will be found to be at a low ebb, where national belief is non-existent. *And national belief is the recognition of religious dogma by a people in its corporate capacity.* Let society lose the profession of religious belief, and its common action in the affairs of life will become deficient in self-respect; exuberant of self-assertion; cunning rather than masterly; and regulated by a mean standard of self-interest, instead of being ruled by high principle.

What, as a matter of fact, is the recognition of religious dogma by the English people in their corporate capacity, and how does what is supposed to be this, affect the morality of England? Now some of the strongest and gravest objections to the Established Church in its present form, may be stated briefly thus: that formularies which are often represented as embodying the beliefs of a nation, (belief being personal or nothing) are in fact by one considerable part of the nation regarded with absolute indifference, and by another considerable part deliberately disavowed: that by many of those who habitually make use of them, these formularies are admitted to include expressions which are antiquated and obsolete, and some which are contradictory; and that the practice into which it seems only too possible insensibly to fall, of now straining words applied to sacred realities into a sense anything but natural, and of now emptying them of their obvious and straightforward meaning, is one of the most insidious dangers, if not one of the deadliest injuries, to which a nation can expose "all those parts of public morality into which 'honesty and truthfulness enter'; and there are few—as Dr. Weir adds—which can be entirely separated from those virtues.

We have only space to quote a very few sentences from the essay by Canon Norris on "The Present and Future Relations of the Church to National Education," and for very brief comments on them:—

"Though religious instruction may not necessarily predispose to a religious life, yet the influence of a religious teacher must surely do so, and we cannot expect to be served much longer by religious teachers if we lessen the importance of religious instruction in our schools. If England were to announce to her elementary teachers that they were no longer responsible for the religious instruction of their children, the tone and character of the profession would be inevitably lowered. The teacher's example is no doubt far more influential than his precept; but, if trusting to this we silence the

precept, we must not be surprised to find the example deteriorating.

"If our certificated teachers are to teach no religion, nor ever to kneel in prayer with their children, no men or women of deep religious convictions will remain in the profession. Is this what the nation wishes?"

Such fears, we are very confident, are quite visionary and chimerical. Does Canon Norris doubt for a moment that there are "men and women of deep religious convictions," who are conscientiously interested in their profession, and whose working hours are all occupied in teaching drawing, or music, or languages ancient or modern? No, he would say, perhaps, but then while their department is secular, the pupils whom they instruct in public or in private, have religious education supplied to them elsewhere, or by other means. This is just what we hope, with at least as good grounds, will be accomplished for the pupils in the secular schools of the future. We further believe that there are few if any school boards which, in choosing teachers, will pay no regard to the comparative degree in which candidates afford indications, not merely of technical knowledge and skill, but of long suffering, of forbearance, of a sense of duty, of sympathy, considerate and even tender. From what root do these virtues most plentifully spring? We think, and we are quite sure Canon Norris thinks also, they are very rarely found in combination except as fruits of the Spirit of God, evidences of the faith which works by love; and "the teacher's example is no doubt more influential than his precept." Are there not Christian people to be found always, whose education and natural aptitudes make teaching clearly their vocation, and who at the same time feel that for them Christian principle finds abundant scope in their own particular province of instruction, and in doing thorough justice to that? There is not the slightest foundation in reason for saying that "we cannot expect to be served 'much longer by religious teachers.'

THE MAGAZINES.

Blackwood is in full force this month as he describes the "downward course" of the nation under the guidance of the Ministry. We suppose it is his creed that there is nothing like doing your hatred thoroughly; and, if this be his maxim, he certainly carries it out to the full. There is no hesitation or scruple, no measuring of words, no sparing of severe and undiscriminating accusation. It is something that Mr. Gladstone and his colleagues are not charged with moral delinquency, but there is no political offence of which men could be guilty that is not attributed to them, which is pronounced "one of the most helpless and pitiable disappointments the country has ever seen." The remarks on the Scotch Education Bill are eminently instructive when looked at in connection with the history of the English Act. The two measures are constructed on exactly the same lines, yet, emboldened by their success, the Tories who have applauded Mr. Forster and his bill now turn out and describe the Scotch Bill as a throwing over religion altogether, and *Blackwood* says of the Ministry, "It declined the service of God, and lacked the wit to serve Mammon." We are not sure whether this is not a tolerably correct description of that wonderful device so loudly extolled by Dr. Parker at the Congregational Union, of letting the Bible alone, neither legislating to enforce nor prohibit its reading. This is what the Lord Advocate has done, and we are told here that "it would seem to be the opinion of those who best understand the Scotch, that the godless bill has incensed them greatly against Ministers." Perhaps the most attractive paper of the month is one entitled, "Haud immemor: Thackeray in America," a collection of pleasant personal reminiscences of the great satirist, by Mr. W. B. Reed, of Philadelphia, an intimate American friend. Both the tales are of first-class character, and the reviews are, as is common with *Blackwood* when he goes into this department at all, cleverly done.

Fraser has some articles of great merit and interest. It opens with an account of the "Agricultural Strike," written by one who has evidently those broad sympathies, independent political views, and extensive knowledge of the minutiae of the subject so necessary to its successful treatment. Mr. Leslie Stephen contributes an eloquent paper on "Voltaire," full of interest and freshness even for those who do not adopt all his views, which, however, are, on the whole, moderate and discriminating. The paper on the "Unsettlement of the Alabama Claims," by Thomas G. Bowles, presents the subject in a somewhat new light, that in which it appears to those who have not forgotten the conduct of the English aristocracy and their followers during the American war. The arraignment of the Ministerial proceedings here is more temperate, more just, and more telling than that in which *Blackwood* indulges, and if an Englishman can view the subject in this way, it may help us to understand how it appears to the Americans.

The *Cornhill* is rich in fiction, and if all magazine stories were like that entitled "Regeneration: a Tale of

"1772," we should not have any reason to complain. In the first place it is completed in one number, to us no small recommendation, and then it is a clever historical picture of French life about the Court a century ago, which is not without its lessons for to-day. Two papers on different subjects, but each of them excellent in its way, deserve notice—one "A Tour in Australia," by W. G. Palgrave, and the other a capital and suggestive sketch of the absurd "Gambling Superstitions," in which too many are influenced, and which strengthen the tendency to that fatal vice.

In the *Gentleman's Magazine* we have Charles Cowden Clarke's sketch of Tom Hood—"Disraeli, a political 'study'—written, of course, in a favourable spirit, and a scientific paper on the "Possibilities of a Cometary Collision," all of them good in their own line. The magazine is conducted with considerable ability, and caters well for the wants of a special class of readers, who do not want to move too fast, and who are interested in subjects supposed to have attractions for "gentlemen."

The *Contemporary Review* is unusually good this month. For lighter material we have an excellent sketch of a remarkable thinker and scholar—Robert Leslie Ellis—who never rightly showed the world in general what his merits were. Mr. Grote had tried to do his friend justice, and we are glad his posthumous portrait has found a place here; it is a model of what such a picture should be. Mr. O'Connor Morris's article on "Irish Character" is too analytical and too little illustrative to be really popular, but it is good. Dr. Littledale on the "Religious Education of Women" is very trenchant. He condemns the idea that religion, as applied in woman's training, should be regarded, as it has so often been, as an agent for encouraging receptivity and dependence; and he charges some well-known writers very strongly. "Culture is needed in order to make religion interpenetrate the whole life" and not "merely ruffle the surface of emotion, it is needed as a safeguard against the coarse, yet subtle materialism, that is now following, as it has always followed, on the steps of an indeterminate and undogmatic creed." The article is clear, and the points well reasoned, though we do not agree with Dr. Littledale in some of his assumptions. The Hon. Roden Noel is not so conclusive as might be in "The Philosophy of Perception." Professor Max Muller, in a lecture delivered at Strasburg, sums up the recent results of comparative mythology in establishing affinities in the various families of languages; but, though some information is here pleasantly put, the article does not contain very much that is new. Mr. Herbert Spencer deals in his cold, rigorous logical fashion with Mr. Martineau's ideas of evolution.

In *Macmillan* the stories proceed very satisfactorily. "Christina North" will be finished next month. In the development of Christina we have had some masterly touches, and her relations with Walter Cleasby form an interesting element. Christina is this time left in a situation which calls for pity from the reader. Mr. Black's "Adventures of a Phaeton" has had the disadvantage of a somewhat restricting machinery; but he has had the art to use it successfully, and a light-somer or more natural piece of work it is hardly possible to conceive. The Lieutenant, a very difficult character, is simply excellent. Dr. Dalrymple, M.P., here gives the result of a visit paid to American Asylums for Drunkards, of which there are nine of a recognised and public nature, where the treatment seems judicious. But most of these asylums are situated in the centre of large towns; and, in spite of the argument that this is handy for those who can work, we agree with Dr. Dalrymple that retirement would be a vast gain. However, it is not likely we in this country will, for a considerable time to come, show such public regard for an unfortunate class as America already does. We think there are some very weak points in "J. W. C.'s" plea for "New York Society." Mary Ward sends a clear and interesting paper on "Alfonso the Wise," and Mr. Gifford Palgrave another on the "Pra-Islamite Brigands"—interesting, too, in its way—while Sir Bartle Frere contributes, with a few sentences of preface, an introduction which Sir Walter Scott proposed to Burns's "Scots 'wha has,'" which, in our opinion, unfortunately shows somewhat of the prosaic side of Scott's mind; for the situation is most striking when assumed in the imagination, as Burns' title at once suggests, and Scotchmen are presumed to know the history of their country. This, however, is Scott's introduction:—

"By Bannockburn proud Edward lay;
The Scots they were na far away,
Just waiting for the break of day,
To show them which were best.

The sun rose o'er the purple heath,
And lighted up the field of death;
When Bruce, wi' soul-inspiring breath,
His soldiers thus address:

"Scots wha ha'e," &c."

St. Paul's is very varied indeed. "A Saunterer" vividly describes a "wet Sunday at Greenwich," and brings out points both old and new; Mr. Henry Holbeach discourses on "Literary Legislators," this time taking Mr. Vernon Harcourt (surely he might choose better!), and makes many clever points, though why does he in a magazine for family reading give us certain expressions, and tell us they may stand for others? Then "H." discourses on the "quality of the brain"—"not learnedly, Mr. Titmouse, but with sagacity"—giving us certain unique ideas on women's

faces. Mr. R. Buchanan has some pleasant verses on "Pan," which, however, inevitably call up Mrs. Browning's, though different enough from these; and an "Idle Voyager" sends some more picturesque notes and racy lore of the Hebrides. Dora Greenwell has a poem, "Jean Ingelow," which is surely too suggestive of imitation; and Mr. T. A. Trollope writes "A Chapter from the Life of an Arch Conspirator," which, so far as it goes, is hardly satisfactory. Miss Ingelow's "Off the Skelligs" is singularly artistic and interesting; but Hawthorne's *Septimus*, the further it proceeds, becomes the more incomplete and disappointing. He had not up till the last made his plan clear to himself.

Good Words and the *Sunday Magazine* are quite up to their usual mark. The "Black Fast" is a vigorous paper, full of information; Mr. Hare's "Wanderings in Spain" are excellent; Mr. Kingsley is very happy in "Town Geology"; and Dr. Vaughan contributes a finished sermon—in which he refers touchingly to the death of Bishop Patteson. The stories are now advancing to the real interests. The cuts are not so well-printed as they might be. The *Sunday Magazine* has another portion of Mr. MacDonald's "Vicar's Daughter"—which contains a capital homily—such as only Mr. MacDonald can write—on a passage in one of the False Gospels. Dr. John Ker has an eloquent sermon on "The Christian Uses of Leisure"; and the editor graphically describes the Grays-road preaching-room. The illustrations are excellent; but we miss the usual biographical paper.

Good Words for the Young is simply unsurpassable. It is keeping to its new programme of adventure and realism very faithfully.—*Old Merry's Monthly* keeps up well also; the contents being admirably varied. Miss Zimmern has real faculty; Mrs. Elouart's "Boy with an Idea" is slightly overdone, but still good; and "Jarwin and Cuffy" is capital, especially the account of Jarwin's entertaining the big chief.—*Little Folks* is more brilliant than usual this month; for there is an Exhibition number. The editors understand not to tax the minds of children by treating anything too exhaustively, and are improving their magazine. The illustrations are for most part first-class. In *Kind Words* Powneuf Hall goes on well; and Mr. Kingston's "Shipwreck" is quite the thing for boys. There are some striking illustrations; and altogether this is a good number.—The *Sunday-school Teacher* has some useful papers for those it is intended for—notably "Day-schools in Belgium" and "Words for the Workers." This is a double number, containing a full report of the anniversary services of the Sunday-school Union.

The *Victoria Magazine* is hardly so good as it has sometimes been—even the vivacity of the Victoria Discussion Society, with the author of "Ginx's Baby" for president, scarce availing to completely redeem it. The editor in one place says, "We confess that we are out of heart altogether when we see even the leaders in our educational and social reforms transferring the 'small-neesses' of society to the great questions of the day," and the depression seems to have communicated itself to the whole magazine. We hope the *Victoria's* spirits may soon rise; it deserves to do so, apart from the good wish towards society which is implied in such a hope.

The *Leisure Hour* has the first of what promises to be a capital series of papers on Primitive Man, by Professor Dawson, of Montreal; a good biographical sketch of Joseph Pease; and a most delicately humorous and instructive sketch of the Zenick or Zuricke of Africa, from Frank Buckland. The other papers are not quite so good, but the magazine is well illustrated.

The *Sunday at Home* has a very good description of Bordighera, an Italian town on the Riviera, by Dr. Ederheim; a readable sketch of Dr. Wordsworth, Bishop of Lincoln; and a further chapter of Dr. Stoughton's "Religious History of France," which is deeply interesting. "The Sabbath Thoughts" and "Pages for the Young," are well kept up.

The *Christian Observer*, amongst other good matter, has an exceptionally good article on the "Religious Condition of Italy"; and an excellent sketch of Sir Henry Lawrence, based on the recently-issued Life.—The *Christian Treasury* contains an admirable article from Professor McGregor on the "Christian Doctrine of Creation," and a readable sermon, "The River and the City," from the Rev. John McKenzie, Ontario. Mr. Brodie, Moulinail, has another of his series—"Science and Scripture"—in which he deals with the fate of the condemned; and here we have what we have before noticed in him, an intense narrowness of view. The poetry is good; and the editor's own hymn, "Source of all Love and Power," with music, is itself worth the price of the part.

The *Baptist Magazine* is not very striking this month, being more sectional than usual; but there is a good paper on "Athanasius," and another on "Growth," and the short notes are admirable.—The *United Presbyterian Magazine* has some good notes on America by Dr. Edmond; and a thoughtful sermon by the Rev. Wm. Scott on "Christ's Lessons." It is, however, somewhat duller than there is need for.—The *Day of Days and Home Words* seem to be putting out extra efforts; for both are improved, especially in the matter of illustrations.

All that sound judgment, spirited enterprise, and the command of varied talent can do to make cheap peri-

odical literature is done by Messrs. Cassell, and we can only say that their *Magazine* and *Quiver* show that they have not expended these qualities in vain. Each is excellent in its own line, and our only wonder is how such superior magazines can be produced at so small a cost.

The XVIth Part of "Cassell's Illustrated History of the War between France and Germany," is concerned with the last days of the siege of Paris and the condition of the city after an entrance was effected; it is graphically written, and well illustrated.—Parts III. and IV. of *Cassell's Popular Educator* give lessons in botany, physiology, drawing, geometry, mechanics, geography, and other subjects, and are in several respects improved.—Part XIX of *Cassell's Technical Educator* has chapters on mining and quarrying, patents and patent law, principles of design, sanitary engineering, and technical drawing; and is certainly calculated to be useful to many.

We can only record receipt of the following:—The *Animal World* (with a good portrait of G. T. Angell, Esq.); the *Family Friend* (with some full-page illustrations and a page of music); the *True Catholic*; the *Children's Friend*; the *Biblical Treasury*; the *Bible-class and Youth's Magazine*; the *Child's Own Magazine*; *Sunshine* (with a readable tale, "The Joys and Sorrows of the Somervilles"); *Faithful Words* (very well illustrated and printed in fine bold type); the *Child's Companion* (with plenteous well-finished drawings); the *Cottager and Artisan*; and the *Tract Magazine*.

Miscellaneous.

THE BRIGHT TESTIMONIAL.—It was recently determined by the admirers of Mr. Bright in the Potteries to present a testimonial to the right hon. gentleman, and, in accordance with his suggestion, it was decided that it should consist of specimens of the potter's art, executed by three of the leading firms in England in that branch of industry, viz., Messrs. Minton and Messrs. Copeland, of Stoke, and Messrs. Wedgwood, of Etruria. The arrangements having been completed, Mr. Bright was communicated with, and invited to receive publicly the testimonial. The state of the right hon. gentleman's health, however, does not admit of his attending a public demonstration, and the presentation will therefore be made shortly at Rochdale.

MR. BECHER ON THE DARWINIAN THEORY.—The Rev. Henry Ward Beecher, in a recent lecture, referred to the theory of Mr. Darwin in these terms: "I regard the labours of Mr. Darwin with profound interest, believing that the world will in time accord him a great deal of credit. Although I am not prepared to accept all his speculations, I thank him for all his deductions of fact. I do not participate a particle with those that dread the idea of man's having sprung from some lower form of existence; all that I ask is that you will show me how I got clear from monkeys, and then I am quite satisfied to have had one for an ancestor fifty centuries ago. (Laughter.) Only make the difference great enough, and I am content. I had just as lief spring from a monkey as from some men I know around here. (Renewed laughter.) I want to know where I am going; I don't care where I came from."

THE GOVERNMENT LICENSING BILL.—A numerous working-class deputation waited on Lord Kimberley on Saturday, and assured the noble earl that those for whom they spoke regarded the Government Licensing Bill as a very moderate measure of reform, and as not capable of amendment except by adding to the restrictions which it proposes to place upon the sale of intoxicating liquors. They therefore asked the Ministry to resist any attempt to mutilate and weaken the provisions of the measure. His lordship, in the course of his reply, expressed a hope that he would be able to maintain the bill in the House of Lords, and while trusting that it would find favour also in the House of Commons, looked forward to its realising to the full the improvement in the existing law which had been anticipated from it.—A deputation of brewers waited upon Lord Kimberley on Monday to make objections to the Licensing Bill. Lord Kimberley declined any further concessions, and said that if they rejected light restrictions, heavier ones would ultimately be passed.

SIR FRANCIS CROSSLEY'S WILL.—The Will of the late Sir Francis Crossley, Bart., dated Nov. 7, 1868, was proved in the Wakefield Court on May 27, by Mr. John Crossley, Mr. Edward Crossley, Mr. Louis John Crossley, Mr. Henry Crossley and Mr. Benjamin Musgrave, the five executors and trustees appointed by the will. The personal estate was sworn under \$80,000. The testator gives to Lady Crossley, for life, his mansion and grounds at Belle Vue, Halifax, with a life annuity of \$6,000, and the right to occupy Somerleyton Hall, the farms, and those parts of the Somerleyton estate in his occupation at the time of his decease during the minority of his son Sir Saville Brinton Crossley, and subject to this provision, both the above estates are entailed on his son and his issue, with an expressed hope that no tenant in tail will part with either of the said estates without good reasons. The testator gives legacies of 400 each to his executors, and also legacies to several old servants. He also makes the following charitable bequests, viz.:—1,000 each to the London Missionary Society, the West Riding Home Missionary Society, the Congregational Pastors' Retiring Fund, and Airedale

College, Bradford; and 500 each to the Congregational Board of Education at Homerton, the Halifax Tradesmen's Benevolent Institution, and the Halifax Infirmary, all free of duty. And after making certain provisions with respect to the endowment of the almshouses erected by him (which in effect he carried out in his lifetime), and for the completion of any unfulfilled arrangements connected with the Crossley Orphan Home and School, his son is made residuary legatee. The will appoints Lady Crossley and the five executors guardians of Sir Saville Crossley during his minority.

Gleanings.

Chicago now dates from B. F.—before the fire. A Connecticut editor offers to vaccinate, free of charge, all new prepaying subscribers to his paper.

Starke, Florida, has but one church, in which the members of the different denominations worship in turn on Sundays.

Philadelphia boasts a paper published every hour in the day. It is called *The All-day City Item*.

A schoolboy, fifteen years old, in Clearfield, Pennsylvania, stands six feet two inches in his shoes, and is still growing.

A Mahomedan prince, said to be a grandson of the famous Tippoo Sahib, has just passed his examination at Lincoln's Inn, and entered the bar.

The Japanese ladies have indignantly protested against the introduction of chignons. It is said that ladies' fashions have not materially changed in Japan for 2,500 years.

Two state coaches, late the property of the Emperor Napoleon, have been bought by a bus proprietor at Sheffield, who intends to hire them out for weddings.

An American gentleman, a descendant of Bishop Latimer the martyr, has become the possessor of the late Sir George Hayter's original picture of "The Burning of Latimer and Ridley," and the picture has been forwarded to Philadelphia.

Less than a century ago the entire production of wheat in this country fell short of 16,000,000 bushels. In 1870 the yield exceeded 100,000,000, averaging thirty bushels from each acre devoted to this staple.

A Russian printer has invented a type-setting machine which, the St. Petersburg papers assert, far surpasses all similar machines that have hitherto been produced. It sets in an hour thirty thousand letters; it costs five thousands roubles, and one thousand letters set thereby costs only five cents.

A San Francisco paper has received a poem two hundred lines long from an anonymous writer, who expresses his opinion that it will "go down." The editor replies that he is quite sure it will, if he rolls a brick inside the MS., and drops it over the side of a sea-going steamer.

A short time since a Mr. Knott was tried in an interior county of Georgia for a violation of law. The verdict of the jury was, "We find the defendant Knott guilty." The judge was at a loss whether to sentence Knott or not to sentence. He took time to consider.

MR. LOWE AND THE KING OF THE BELGIANS.—At an evening party lately a gentleman came up and spoke to the Chancellor of the Exchequer. In the crowded room Mr. Lowe, who is, it is said, near-sighted, mistook him for Mr. Mundella, the member for Sheffield, who, though a Liberal, has been bothering the Chancellor not a little of late. Mr. Lowe replied in a very cold, curt manner, on which the gentleman rejoined, "I don't think you recognise me, Mr. Lowe." "Oh yes, I do: I've seen you often enough of late." "When, pray?" quoth the astonished gentleman. "Why, only yesterday." "That's impossible. I wasn't in England yesterday. I'm the King of the Belgians!" It takes a good deal to discompose Mr. Lowe, but he looked the picture of despair.—*John Bull*.

TOO MANY CATS.—Fifteen or sixteen cats seem rather a liberal allowance for a married couple occupying a single small room in Clerkenwell; and some of their fellow-lodgers applied, through the inspector of nuisances, at the police-court, to effect a diminution of these domestic pets. The magistrate, however, declined to grant a summons until he had conferred with the lodgers themselves, expressing a doubt whether he could interfere with any one for keeping cats.

LITERARY LONGEVITY.—The *Guardian* says a curious note might be written on the great age often attained by literary men. A prominent example is to be found in Mr. Finley, well known for his Byzantine history, who is still *Times* correspondent at Athens, although upwards of eighty. Mr. Carlyle, Sir Charles Lyell, Mr. Darwin, the late Sir Roderick Murchison, and very many other names occur to assist in proving that the mind does not often wear itself out if it is kept in constant use; and a glance round the circle of a private acquaintance will supply numberless examples of a contrary kind—where people who have never made any mental exertion have fallen in old age into dotage.

FLOWERING PLANTS AND THE PARCEL POST.—The postal authorities, says the *Gardener's Magazine*, have granted a great boon to the public by adopting a low charge for samples and parcels. The advantage and convenience are very great to amateurs residing in the country, because the plants are brought to their doors along with the letters, whereas if they came by rail they would often be a whole week in arriving at their destination, besides the extra trouble of sending for them to some

distant station on a branch line of railway. Most persons possessed of a small greenhouse take advantage of the new system of obtaining flowering plants from the various firms. Those possessed of a cold frame may procure plants in this way. The only difference is, they get them a little later in the spring, about April, when the severe frost is past, when they are safe in a frame covered at night with a mat.

THE SEA-SIDE.—Among the loungers at the sea-side there is a broad distinction to be drawn between those who are taking whole holidays and those who are only taking half-holidays. Those who mix up pleasure with their work have to mix up work with their pleasure. If business, books, and papers, are not absent from their minds, they only catch fearful, because fugitive joys. To many what sensations of delight and unalloyed pleasure are recalled by the words—“at Ilfracombe.” There still remains the reinvigorated constitution, and many happy memories of freshening breezes, dashing seas, and a rock-bound coast. In the great palace by the shore there one meets with what is so much wanted at the sea-side—cheerful society. You hear all that is going on, the various places to pic-nic, boat, ride, drive, or walk along the picturesque shore. There is a reading-room for the politically inclined, billiards for those whose legs are not tired after the day's excursion, a noble *salle à manger* in which appetites may be appeased, and a delightful drawing-room, with the charms of conversation and music, varied with an occasional dance. In fine, a visitor to the Ilfracombe Hotel will have many a souvenir on which to dwell with grateful and pleasing remembrance.—Post, May 29th.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

HAMILTON—REYNER.—May 23, at the Albion Chapel, Ashton-under-Lyne, A. Hamilton, Esq., L.R.C.S., and P., to Helen, daughter of F. Reyner, Esq., of Thornfield Hall, Ashton.

COOK—MUMMERY.—May 28, at Regent's-park Chapel, H. J. Cook, of Woodford and Bow, son of E. Cook, of Hatfield Peverel, Chelmsford, to Lucilla Sarah, daughter of J. R. Mummery, Esq., of Cavendish-place, W.

DEATHS.

WRIGHT.—June 1, at his residence, the Rev. Andrew Curr Wright, for thirty years pastor of the Congregational church, Melbourn, Cambridgeshire, in the sixty-fourth year of his age. Friends will please accept this intimation.

NOTICE.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom, carriage free. No Travellers employed. Established 1750.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, ap. 32, for the week ending on Wednesday, May 29.

ISSUE DEPARTMENT.

Notes issued £35,632,055 Government Debt £11,015,100
Other Securities 3,984,900
Gold Coin & Bullion 20,632,055
Silver Bullion

BANKING DEPARTMENT.

Prop'tor's Capital £14,553,000 Government Securities
Rest 3,160,982 (inc. dead weight annuity). £13,308,829
Public Deposits 10,526,703 Other Securities
Other Deposits 17,750,031 Notes 10,723,115
Seven Day and Gold & Silver Coin 749,756
other Bills £46,328,560 £46,328,560

May 30, 1872.

GEO. FORBES, Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, June 3.
Of English wheat a small supply was on sale this morning, which met a ready sale at the prices of Monday last. Of foreign wheat we have moderate arrivals. A firm tone prevailed, and the business done was at the extreme rates of last week. Flour was steady in value. Peas and beans were fully as dear. Barley met a moderate inquiry, at late rates. Indian corn, with larger supplies, was the turn lower to sell. Of oats we have fair arrivals. The best descriptions maintained previous value, but inferior samples were rather lower. Cargoes at the ports of call are few in number, and steady in value.

CURRENT PRICES.

	Per Qr.	Per Qr.
WHEAT—		
Essex and Kent, red.	— to —	
Ditto new.	52 to 58	
White	—	
new	58	64
Foreign red	55	57
white	59	61
BARLEY—		
English malting	29	32
Chevalier	36	42
Distilling	29	33
Foreign	28	31
MALT—		
Pale	—	—
Chevalier	—	—
Brown	51	56
BEANS—		
Ticks	32	34
Harrow	34	36
Small	—	—
Egyptian	31	32
PEAS—		
Grey	32 to 34	
Maple	36	38
White	36	40
Boilers	36	40
Foreign	37	40
RYE—		
.	36	38
OATS—		
English feed	20	25
" potato	25	32
Scotch feed	—	—
" potato	—	—
Irish Black	17	20
" White	17	21
Foreign feed	15	17
FLOUR—		
Town made	45	50
Best country households	40	43
Norfolk & Suffolk	38	40

BREAD. Monday, June 3.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET. Monday, June 3.—The total imports of foreign stock into London last week amounted to 11,759 head. In the corresponding week in 1871 we received 17,195; in 1870, 17,868; in 1869, 16,837; and in 1868, 5,907 head. The cattle trade has been firmer to-day. The supplies of stock have not been exhausted, and although the quality is still very good, there is a slight falling off in the actual weight of meat exhibited. From our own grazing districts the receipts of beasts have been only moderate. The demand has been slack, and an advance of 2d. per 8lbs. has been established. The best Scots and crosses have occasionally made 6s., but 5s. 10d. per 8lbs. has been the general top quotation. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,350 Scots and crosses; from other parts of England about 300 various breeds; and from Scotland 190 Scots and crosses. About an average supply of sheep has been in the pens. There has been no change of importance in the position of the trade. The best Downs and half-breds have changed hands at 6s. per 8lbs., but many really good sheep have not made more than 5s. 8d. to 5s. 10d. per 8lbs. Lambs have been disposed of more freely, at from 8s. to 9s. per 8lbs. Calves have been steady in value, with a moderate demand. Pigs were unaltered in value.

Per 8lbs., to sink the offal.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts 3 0 to 3 8	Prime Southdown 5 10 6 0
Second quality	Lge coarse calves 4 4 5 0
Prime large oxen 5 0 5 6	Prime small
Prime Scots	Large hogs
Coarse inf. sheep 3 10 4 6	Neat sm. porkers 4 6 5 0
Second quality	Lamb
Pr. coarse woolled 5 4 5 8	

METROPOLITAN MEAT MARKET. Monday, June 3.—A moderate supply of meat has been on offer. The trade has been firm, but not active, on former terms. The imports into London last week consisted of 173 packages from Hamburg, and 3 packages 1 case from Harlingen.

Per 8lbs. by the carcass.

s. d. s. d.	s. d. s. d.
Inferior beef	3 5 to 4 0
Middling do.	4 2 4 6
Prime do.	5 8 6 0
Prime large do.	5 0 5 2
Prime small do.	4 5 6 0
Veal	5 0 5 4
Inferior Mutton 4 4 4 8	Lamb

PROVISIONS. Monday, June 3.—The arrivals last week from Ireland were 431 firkins butter and 4,654 bailes bacon, and from foreign ports 263,211 packages butter, 3,872 bailes and 643 boxes bacon. There has been little doing during the week in Irish butters, the sale being almost entirely confined to a few Corks. Foreign has sold slowly without change in prices, with the exception of best Dutch, which declined 2s. to 4s. per cwt. The bacon market has ruled firm for best Waterford, without change in prices, but Cork and Limerick and secondary sorts of bacon declined 1s. to 2s. per cwt. Hamburg remains without alteration.

HOPS.—**BOROUGH**, Monday, June 3.—There is no material alteration to remark in the tone of our market, in which a good consumptive business continues to be transacted at full rates. Fine new English Wealds, and Sussex in particular, may be quoted 3s. to 4s. dearer, as likewise fine yearlings. Fly is still reported in several districts, and here and there has increased; the bine is generally backward. Foreign markets continue firm. Mid and East Kent, 10s. 10s. 12s. 12s. to 17s.; Weald, 8s. 10s. 9s. 9s. to 10s. 10s.; Sussex, 7s. 15s. 8s. 8s. to 9s. 9s.; Farnham and country, 11s. 11s. 13s. to 16s. Yearlings—Mid and East Kent, 3s. 4s. to 6s. 10s.; Weald of Kent, 3s. 4s. to 5s. 15s.; Sussex, 3s. 5s. 8s. 15s. to 5s. 12s.; Farnham and country, 6s. to 7s.; Olds, 14s. 15s. 17s. to 21s.

POTATOES.—**BOROUGH AND SPITALFIELDS**, Monday, June 3.—The supplies of potatoes have been only moderate. The trade has been slow, at our quotations. The import into London last week consisted of 1,593 packages 3,099 bags 323 boxes Antwerp, 12 barrels Malaga, 193 tons 357 sacks 2 baskets Dunkirk, 6,637 boxes Lisbon, 1,542 boxes Madeira, and 228 casks Malta. English flukes, 19s. to 20s. per ton; Regents, 15s. to 16s.; Rocks, 12s. to 14s.; Victorias, 19s. 20s. to 21s. per ton.

SEED. Monday, June 3.—The stocks of all descriptions of clover seed are reduced very low. There are buyers of American at moderate prices, but holders are very firm. Trefoil is more inquired for, and at late rates sales of the best qualities could be made; but lower descriptions are not wanted. Fine canaryseed was firm, at full prices. Large hempseed was rather dearer, and in good request; other sorts were steady in price and demand. Tares without much inquiry, and quotations nominally the same as last week. Sowing linseed was held for more money.

WOOL. Monday, June 3.—The wool market is still very quiet. There has been very little demand, even for the choicer qualities; and but for the shortness of the stock, prices would give way; as it is, the tendency is in favour of buyers.

OIL. Monday, June 3.—Linseed Oil has been rather firmer, but rape has been dealt in to a limited extent. Other oils have been in limited request.

TALLOW. Monday, June 3.—The market has been steady. Y.C. on the spot, 52s. 6d. per cwt. Town tallow, 42s. 6d. net cash.

COAL. Monday, June 3.—Factors succeeded in realising an advance on best coals. Hetton's Wallsend, 22s. 6d.; Hartlepool, original, 22s. 6d.; Hartley's, 21s.; Tees, 22s. 3d.—hips fresh arrived 25, ships at sea 5.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words “Kinahan's LL,” on seal, label and cork. Wholesale Depot, 6A, Great Titchfield street, Oxford-street, W.

HOLLOWAY'S OINTMENT AND PILLS.—**RHEUMATISM AND NEURALGIA.**—It is sometimes difficult to determine which of these diseases is afflicting the sufferer, but this ignorance will not matter if Holloway's remedies be used. They alleviate and cure all muscular and nervous pains. In hereditary rheumatism, after bathing the affected parts with warm salt water, Holl. wa.'s Ointment should be well rubbed upon the spot, that it may penetrate and exert its soothing and regulating properties on the deeper vessels and nerves which are unduly excited, and cause both the pain and swelling. Holloway's treatment has the merit of removing the disease without debilitating the constitution, which is the inevitable result of the bleeding, mercury, and cocaine practice formerly adopted in these complaints.

HOLLOWAY'S OINTMENT AND PILLS.—**RHEUMATISM AND NEURALGIA.**—It is sometimes difficult to determine which of these diseases is afflicting the sufferer, but this ignorance will not matter if Holloway's remedies be used. They alleviate and cure all muscular and nervous pains. In hereditary rheumatism, after bathing the affected parts with warm salt water, Holl. wa.'s Ointment should be well rubbed upon the spot, that it may penetrate and exert its soothing and regulating properties on the deeper vessels and nerves which are unduly excited, and cause both the pain and swelling. Holloway's treatment has the merit of removing the disease without debilitating the constitution, which is the inevitable result of the bleeding, mercury, and cocaine practice formerly adopted in these complaints.

Advertisements.

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TO DRAPERS' ASSISTANTS.—Wanted, a steady, active young man as JUNIOR ASSISTANT to the General Drapery. Willing to make himself useful.—Apply to S. H. Slade, Clarence-street, Kingston-on-Thames.

OPEN AIR MISSION.

NINETEENTH ANNUAL MEETING. Alexandra Hall, Blackheath, THURSDAY, June 13, at 7 p.m. Chairman, the Hon. BARON PIGOTT. Speakers—Rev. Dr. Edmond, Rev. Dr. Wainwright, Rev. T. Penrose, and John MacGregor, Esq.

THE Rev. R. W. DALE, M.A. of Birmingham, will Preach at ST. PAUL'S PRESBYTERIAN CHURCH, Westbourne-grove-terrace (Pastor, Rev. Walter Morison, B.A.), on SUNDAY, June 9th, Morning and Evening. Services at 11 a.m. and 7 p.m.

EVANGELISATION SOCIETY, 18, BUCKINGHAM-STREET, STRAND, W.C.

This Society has been established for several years for the purpose of co-operating with ministers and others in promoting Evangelistic work throughout the country. All expenses are paid when necessary. The meetings to be held on neutral ground when possible. Evangelists of all ranks in life go out for this Society. As long a notice as possible is requested. Apply to the Honorary Secretary, 18, Buckingham-street, Strand, W.C.

THE LONDON CO-OPERATIVE SOCIETY (Limited). Capital, £20,000, in 20,000 Shares of £1 each, with no further liability. Second issue of 5,000 Shares at par.

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BANKERS—Bank of Scotland, 43, Lothbury, and its Branches.

SECRETARY—Mr. Robert B. Farrar.

Central Stores and Offices—29, Budge-row, Cannon-street, London, E.C.

Brighton Agency—73, Middle-street, King's-road, Brighton.

PROSPECTUS.

This Society was formed in January, 1871 (and the stores opened in May, 1871), for the purpose of extending the co-operative principle of trading to the public generally, and for the supply of articles of domestic use to those persons who are precluded from the benefits enjoyed by the members of the Civil Service Co-operative Societies.

The first year's trading of the London Co-operative Society will bear favourable comparison with the two large Civil Service Associations, at present so successful in London, as will be seen from the following figures:—

The Civil Service Supply Association sales for the first year amounted to £21,000
The Civil Service Co-operative Society sales for the first year amounted to 14,000

The London Co-operative Society (Limited) sales for the first year amounted to 18,000

The present number of shareholders in this Institution is 800, and the annual tickets issued amount to 2,200, making in all a constituency of 3,000 members. The Directors have further extended their operations by opening an agency in Brighton, and the London stores now comprise seven departments.

To enable them successfully to compete with the existing institutions, the Directors propose to make a further issue of 5,000 shares at par, thereby raising the working capital to £10,000, preference being given to those applicants who originally did not have allotted to them the full number applied for.

Application for shares can be made to the Bankers, to the Agents in Brighton, or to the Secretary at the Offices of the Society, where prospectuses and all further information may be obtained.

THE LONDON CO-OPERATIVE SOCIETY (Limited).

Capital, £20,000, in £1 shares.

BANKERS—The London and County Bank.

STORES—29, Budge-row, Cannon-street, E.C.

This Society, now thoroughly established, offers the same advantages as those enjoyed by members of the Civil Service Associations, with the additional benefit of dividing all the profits annually.

A limited number of £1 shares (without further liability) and subscribers' tickets, present price 2s. 6d., are still being issued. Persons desirous of securing more than one share should make immediate application.

The stores, comprising SEVEN DEPARTMENTS, will bear favourable comparison with any similar institution in this country.

Country parcels delivered free of cost to any railway-station in London.

The articles sold are guaranteed of the best quality, at a saving on retail prices AVERAGING 25 PER CENT. The Directors have made special arrangements with many of the most eminent London tradesmen for securing to members a LIBERAL DISCOUNT on all articles not kept in the stores.

Price lists, including the names of those firms, and all further information, to be had on application to the Secretary, at the STORES, No. 29, BUDGE-ROW, E.C., in the immediate vicinity of the Mansion-house and Cannon-street Railway Stations.

EDUCATION.—PELICAN HOUSE, PECKHAM.

Miss DIXIE, who has succeeded her Aunt, Miss Fletcher, in the establishment which she so long and successfully conducted, will continue to RECEIVE YOUNG LADIES as Resident and Daily Pupils.

Miss Dixie endeavours to combine the advantages of a sound, first-class Education with the comforts of a happy Christian home.

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Wm. Edwards, Esq., Fairfield, Denmark-hill.

Rev. John Pillans, 118, Camberwell-grove.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF-TERM will BEGIN MONDAY, June 17th.

THE DAVIES TRUST FUND.

To provide for the Widow and Nine Children (seven entirely dependent) of the late Rev. B. Davies, of Greenwich.

FIRST LIST OF SUBSCRIPTIONS

(Some of these may probably be added to.)

	£	s.	d.
The Rev. Canon Miller, D.D., Vicar of Greenwich	168	10	8
Rev. J. W. Bardley, M.A., St. Paul's, Greenwich	31	8	9
The Downs Chapel, Clapton—Rev. T. V. Tymms, £15 8s. 5d.; Do., W. R. Rickett, Esq., and Friends by him, £18 3s.	33	11	5
Do., by W. R. Rickett, Esq.	6	3	0
Friends by Rev. J. P. Chown, Bradford	22	10	0
John Sands, Esq.	20	0	0
Friends, by Miss Brawn, Loughton	4	7	0
Rev. J. B. Burt, £1; Rev. C. Kirkland, 10s.	1	10	0
"East London Tabernacle" Rev. A. G. Brown	41	14	0
Mr. A. Scott, 5s.; William Burnell, £2; Major Farran, £1.	3	5	0
W. Joynson, Esq., by Rev. J. Pulling, Deptford	100	0	0
Baptist Church, Lewisham-road, Rev. E. Dennett	25	16	0
Congregational Church, Lewisham High-road, Rev. G. Martin	65	0	0
Congregational Church, Lewisham, Rev. J. Morlaix Jones	41	15	0
Henry Wood, Esq., Lewisham	21	0	0
Congregational Church, Blackheath, Rev. J. Beazley	100	0	0
Greenwich Tabernacle, Rev. R. T. Verrall, B.A.	6	7	9
Maze-hill Chapel, Greenwich, Rev. B. Waugh, F.G.S.	20	0	0
Brockley-road Chapel, Rev. J. T. Wigner	50	0	0
Trustees of "Psalms and Hymns," by ditto	6	0	0
Joseph Tritton, Esq., by ditto	5	0	0
Two Friends, 5s. each, by ditto	0	10	0
Zion Chapel, Deptford, Rev. J. S. Anderson	16	0	0
W. Griffiths, Esq., by Mr. Pinchbeck	10	0	0
A Friend, by Mr. Happold	5	0	0
Mrs. Russell, by W. Larkins, Esq.	5	0	0
Mr. Ness, £3; Mr. Batchelor, £3 3s.; H. Smith, Esq., £3	9	3	0
Several Friends, also in the locality	7	13	6
Mr. Couldry, Point's-hill, Greenwich	0	10	0
Hon. and Rev. B. W. Noel, M.A., by Miss M. A. Light	1	0	0
Thos. Phillips, Esq., Cornhill	5	0	0
Mr. and Mrs. and George Cherry, Greenwich	3	0	0
Mr. Mark Stoneham, 10s.; S. E. S., 10s.; T. C. K., 10s.	1	10	0
Mr. Watson, Sydenham Arms	1	1	0
	£841	6	1

Received by Yates and Alexander, "Freeman" Office, per Rev. W. Stott:—A Servant, 2s.; A Friend, 5s.; Mr. and Mrs. Sarson, 10s.; Miss Sarah Kishington, 10s.; in memory of the late Mr. Lowe, 5s.; Mr. Newman and H. Combs, 2s.; A Friend, 4s.; One who sympathises with the Widow, 5s.; Mr. Watts and his Sister, 2s 2s.; Mr. and Mrs. Stott, £1; Mr. and Mrs. Petts, £1; Miss Welsh, 3s.; Matty, 1s.; Friends of the Widow, 1s.; Mr. Todd, £1; Son One, 2s. 6d. £8 4 6

Donations will be thankfully received and acknowledged by the Trustees—

J. T. OLNEY, Esq.,

Morden-terrace, Lewisham.

W. R. HUNTER, Esq.,

4, Hyde-vale-villas, Greenwich.

And by Rev. J. T. WIGNER, Tressilian-road, S.E.

J. Edwards, Esq., London and County Bank, Greenwich, has kindly consented to receive subscriptions.

* The sum collected by the Rev. Canon Miller, Vicar of Greenwich, for the widow and family of the Rev. B. Davies, amounts to £168 10s. 8d.; this includes £5 sent, without solicitation, by the Bishop of Rochester to the Vicar. The whole of this St. Mary's Fund has been given in a spirit of sympathy, cheerfulness, and promptitude which has shown that the contributors have felt it a privilege to minister to the widow and fatherless.

HOUR OF PRAYER.—Several Ministers, in different parts of the country, who are anxious to see an outpouring of the Holy Ghost on the Church of Christ and on the whole country, have decided to set apart, for the next three months, JUNE, JULY, and AUGUST, AN HOUR every SATURDAY EVENING, from eight to nine o'clock, to pray for this gift of God. They warmly invite all Ministers and other Christian friends to join them in supplication at that hour.

TO BOOKBUYERS.—GROVE-MOUNDS and THEIR CONTENTS: A Manual of Archaeology, as exemplified in the Burials of the Celtic, the Romano-British, and the Anglo-Saxon Periods. By L. JEWITT F.S.A. Nearly 500 engravings. Thick crown 8vo, cloth, gilt edges, published at 10s. 6d., only 4s. 6d.; postage 6d. W. Glaisher, Bookseller, 265, High Holborn, London, having just purchased the entire remainder of the above book, offers it at the above low price. A catalogue of a very large collection of modern books, all quite new, in cloth, &c., at very low prices, sent on receipt of a penny stamp.

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LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

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Business, and Travelling.	Visiting, Frock, and Clerical.	Evening Dress.	CLASS.	Business, and Travelling.	Visiting, Frock, and Clerical.
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59s.	68s.	64s.	D	33s.	42s.
75s.	88s.	78s.	E	42s.	50s.
81s.	91s.	86s.	F	45s.	55s.
94s.	104s.	99s.	G	55s.	65s.
102s.	112s.	107s.	H	60s.	70s.
116s.	130s.	121s.	I	70s.	84s.

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21s.	21s.	30s.	A	12s. 6d.	7s.
28s.	28s.	42s.	B	14s.	7s.
33s.	33s.	50s.	C	16s.	8s. *
42s.	42s.	60s.	D	17s. 6d.	8s. 6d.
50s.	50s.	70s.	E	22s.	11s.
55s.	55s.	75s.	F	24s.	12s.
65s.	—	84s.	G	26s.	13s.
70s.	—	—	H	28s.	14s.
84s.	—	—	I	30s.	15s.

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12 Dessert Spoons					1 2	1 7	1 10	1 11
12 Tea Spoons					14	19	1 1	1 2
6 Egg Spoons, gilt bowls					9	12	12	13 6
2 Sauce Ladles					6	8	8	8
1 Gravy Spoon					6	8 6	9	9 6
2 Salt Spoons, gilt bowls					3	4	4	4 6
1 Mustard Spoon, gilt bowl					1 6	2	2	2 3
1 Pair of Sugar Tong					2 6	3	3 6	4
1 Pair of Fish Carvers					19 6	1 3	1 3	1 3
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The business in force is 17,009 policies, assuring £2,930,210, the annual premium income thereon being £93,998.
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